

AN  
INTRODVCTION  
TO THE WORTHY  
RECEIVING THE SA-  
crament of the Lords  
SUPPER.

*By that late learned Minister of Gods ho-  
ly Word, WILLIAM PEMBLE, of Mag-  
dalen Hall in Oxford.*

Published since his death by his friend.

*Qui discordat à Christo, nec manducat carnem eius, nec sanguinem bibit, etiamsi  
rei tantæ Sacramentum ad iudicium suæ præsumptionis quotidie indifferenter  
accipiat. De consecrat. Dist. 2. c. 65. Qui discordat. Ex Aug in lib. Sent. 2. 339.  
Vt quid puras dentes & ventrem? Crede & manducaisti. Ibidem. 47. Vt quid. Ex Aug  
tract. 25. & 26. in Ioan.*



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INTRODUCTION  
TO THE WORKS  
OF THE  
REV. J. H. W. L.

By the Rev. J. H. W. L.  
of the  
Church of England

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TO THE WORSHIP-  
full his worthy good friend, Iohn  
BAKER Esq. at *Mayfield in Suffex,*  
*Grace and Peace.*



It, to erre in speculative Do-  
ctrines, chiefly where the so-  
veraigntie and sufficiencie of  
the Scriptures is maintayned  
(as it is with us) is not so fre-  
quent nor so easie, as to mi-  
stake in matters practical: Er-  
rors in doctrine are more dan-  
gerous, but corruptions in practice are more often,  
by reason that our practice flowes immediatly from  
more various and weake principles in us, than our  
speculations doe. Hence wee see that in matters di-  
vine amongst us, where the Scriptures are in force  
and have their due place, there are few errors in  
the doctrine, many faults in the practice. For an in-  
stance we need goe no further than the Sacrament  
of the Supper: the doctrine whereof, is, by the ble-  
ssing of God, out of question for the Orthodoxie of  
it in our Church. But where Satan cannot taint the

## The Epistle Dedicatory.

a 1. Cor. 11,  
21. 22.

b 1 Cor. 11. 29

c Maldon in  
Ioh. 6.

d Aug. de me-  
rit. peccat. l. 1.  
c. 24. *et passim*  
*alibi.*  
Tert. l. 4. adurr.  
Marcion.  
Ambr. l. 3. Sacr.  
c. 1. followed by  
*some in Bohe-*  
*mia Chry. prae-*  
*lect. Chron. and*  
*Rusia, O dor-*  
*bard. de Relig.*  
Ruf.

e Ex. 4. 8.

f Hieron Pau-  
lino.

g Larens  
*episcopus.* Ibid.

Doctrine, there he will corrupt the Practice all hee can : so we finde that in S. Pauls time the <sup>a</sup> Practice of this Sacrament was rather growne faultie, than the Doctrine ; a type of our dayes, wherein wee see the people growne carelesse, remisse, and prophane for the practice in the receiving of this Sacrament, so verie few prepare themselves in a <sup>b</sup> discerning manner. In matters morall and divine (contrarie to what we see in things naturall) we leape from one extreame to another *sine medio*, from superstition to prophanenesse, from bad to worse. <sup>c</sup> Papists and we agree that this Sacrament is not to be given to children, who cannot examine themselves : <sup>d</sup> we all say, that to this Sacrament there is required a personall and a praeviall disposition in the receiver, an *opus operantiu*, and yet wee finde our people come to the Lords Table, thogh not children in years, yet in understanding. Nay do we not hear the very best complain much this way ? their grieve is, that this Sacrament doth them little good : and where one complaines of his unprofitable hearing the Word, many bemone their uncomfortable receiving of this Sacrament. What may be thought the cause ? are they not both the verie ordinances of God ? Yes, I know that Sacraments have a certaine <sup>e</sup> voyce, and that they are a kinde of visible words : yet there is not that <sup>f</sup> *viva vox* in the Sacrament administred, as is in the Word preached. Now this <sup>g</sup> force which is in the lively voyce of the Preacher, doth helpe much to qualifie the Hearer. Let this then goe for a truth, that amongst some other reasons of this difference, one maine cause why we say and feele that

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## *The Epistle Dedicatory.*

we profit lesse by this Sacrament, than by the Word preached, is, for that as we should prepare more, so we doe prepare lesse before-hand to the receiving of this Sacrament. The way then to cure this disease, is to prepare and fit our selves better; and to that end is this booke, serving rather to prepare the Communicant in the practice, than to defend the doctrine of this Sacrament. A good book, & in our dead and unsavory times very needfull: which I now dedicate to you (to say nothing of mine owne respects) for reasons taken from the deceased Author. Were hee alive, and say hee would print this booke, you are the man whose name it should bear; you supported the vine that bore this, and manie other excellent grapes: his studies had shrunk and withered, even then when they were about to knit, had it not been for you and your exhibitions. To tell you what great charge you bestowed on him, I need not: to tell the world in print, is a thing you desire not; only I would men of quality would stay their hands from their excesses upon unprofitable creatures, and learne of you to shew their bounty, in watering such plants as this was; and then they neede not repent of their excesses, but rather reioyce with you for their expences: And I could wish, that every Gentleman of ranke, could say, as you can, that in his time he hath raised up an able Schollar, a learned Divine, a well studied Artist, a skilfull Linguist, and, which is the soule of all, a verie godly Minister. Had he lived, you had enjoyed

*The Epistle Dedicatory.*

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him, and he you; but he is gone to enioy the Lord,  
and in the reading of this his booke, you may in  
some sort enioy him. And such as read this and the  
rest of his labours, if they profit not by them, let  
them blame themselves: if they do (as I am certaine  
many doe) next unto the Lord, let them  
thank you, and bleſſe God for him  
and you, to whom I com-  
mit both you and  
yours, & re-  
maine

Yours in the Lord Christ,

RICHARD CAPEL.

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*To the Reader.*



Ourteous Reader, if any other  
print this book according to any  
notes, I thought good to giue  
thee notice, that this is according  
to the Originall, under the Authors owne  
hand; left unto mee, when he departed this  
world: and therefore take this as the onely,  
true, and genuine Copy. And so farewell.

R. CAPEL

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AN INTRODUCTION  
To the worthy receiving of the  
Sacrament of the Lords  
SUPPER.



Most true is that of Salomon, *Pro. 19. 2*  
*Without knowledge the minde is not*  
*good: and, Hee that hasteth with his*  
*feet sinneth.* True, where the minde  
wants knowledge, the foot will bee  
hastie, Ignorance and Rashnesse are  
inseparable companions: but this is  
true also, that Knowledge alone  
cannot make a man good: Where  
the minde hath knowledge, the foote may be lazie; and  
where knowledge abounds, negligence may abound too.  
Now of the two *Minoris criminis reatus est, legem nescire,*  
*quam spernere* as Salvia[n] speakes; and an unadvised practise De Gub. 1. 4  
comming from ignorance, is farre more tolerable, than  
wilfull disobedience convicted and condemned by know-  
ledge. There is then a necessity for practise to follow after  
knowledge, and there is also an excellency wherein pra-  
ctice goes before knowledge, as the end alwaies deserves  
more love and praise than the meanes. The younger bro-  
ther in order of Nature, hath here the preheminency to be  
B blessed



blessed above the elder: which I spake not to make division  
 among brethren, and set at oddes these two parts of Reli-  
 gion by a quarrellsome comparison; but that I may have  
 leave at this time to doe as *Iacob* sometime did, when *Ma-  
 nasseh* and *Ephraim* were presented vnto him by *Ioseph*:  
 namely, to crosse my hands of purpose; and, contrary to my  
 usuall course, lay my right hand on the head of the younger,  
 my left hand on the head of the elder brother: I mean, that,  
 whereas in the handling the nature of the holy Sacrament  
 of the Lords Supper, a twofold consideration offers it  
 selfe; the one concerning knowledge, in the explication of  
 the nature of the mysteries contained therein; the other  
 concerning our religious practice in the celebration there-  
 of, You will not be displeased if I first begin with practice,  
 insisting upon such holy dueties as concerne us in going a-  
 bout this businesse; laying aside, for a while, such contem-  
 plations about the nature of this Sacrament, as serves only  
 to informe our knowledge. I have made choice of this  
 course, as that which is 1. more necessary for this Audito-  
 rie, 2. most necessary for this subiect, the Sacrament, where-  
 of we are to speake. I may in charity hope, that there is  
 none amongst us, so rudely and ignorantly bred up under  
 such governours, as Countrey or Vniuersity hath afforded,  
 but that he is furnished with such a competency of know-  
 ledge, as to give a reasonable account of his faith, touching  
 the doctrine of the Sacraments: Yet if there be any whose  
 ignorance in this behalfe may make them blush, to such I  
 with an increase of godly carefulnesse in their governours,  
 that they will provide for the advancement of Religion,  
 as well as Learning, in those that are under them; and also a  
 more conscionable industry in themselves, to hearken un-  
 to instruction, and to make use of all such meanes as they  
 shall be directed unto, for the attainment of knowledge in  
 this and other points of true Religion. For the Sacrament  
 it selfe; wee shall not erre in following that rule, which  
 holds true in all Diuinity, that, Wee shall the better know  
 the nature of secret mysteries, by first making conscience



to practice our knowne duty. And therefore this Sacrament being instituted in the Church for the continuall exercise of many heavenly graces of the Saints, much rather, than for the employment of their wits in long disputes and curious speculations about the nature of this holy ordinance; it will bee, I hope, not unfit, first to acquaint you, how this Sacrament serves for the increase of grace in the hearts of the godly, and hereafter, as God shall give ability and opportunity, to unfold the truth in such controverted doubts, as have bene raised touching this Sacrament, rather by the darknesse and superstition of mens braines, than from any true difficulty that can be found in the institution it selfe. I come therefore in the first place, to put you in minde of that which concernes our Christian practice about this Sacrament, where our duty is twofold:

1. A frequent celebration of this Sacrament.

2. A right remembrance of Christs death, set forth unto us therein.

Both these duties are comprised and commended to us in those words of the institution, in 1. Cor. 11.

Again, *Verse 24.* *This doe ye in remembrance of mee.* And,

*Verse 25.* *This doe as oft as yee drinke it, in remembrance of mee.*

*Verse 26.* *For as often as ye shall eat this bread and drinke this cup, yee doe shew the Lords death till he come.*

These words doe plainly containe those two forementioned duties, concerning the time when this Sacrament is to be celebrated, and that is, *Often*; and touching the manner or end of its celebration, which is, a perpetuall Remembrance of the death of Christ.

For the first, that its a necessary duty which lies upon every one, often to frequent this Sacrament; it were onely to be wished, that our practice were as conformable, as our consciences are generally convicted of the truth of it. Yet if any man list to doubt, these reasons may perswade him that will not be obstinate.

1. The Commandement of Christ, [*This doe as often as*

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ye

ye drinke it.] *omnis* here implies a *modus*: as often as yee doe it, therefore doe it often; not once in our age as Baptisme, neuer to be repeated; nor once a yeare and no more, as the Pasleover: but many times in our age, many times in a yeare, according as the Saints in the Primitive Church understood the meaning of these words, and not as some in these times, when Sophistry hath wrangled out Divinity, would seeme to cavill; that because the words runne [*Do it as oft as yee eat this bread, and drinke this cup*] therefore it is at their discretion to doe it as seldome as they please.

2. Their owne necessity may perswade them, if they can be sensible of their spirituall weaknesse and wants. Let them looke inward, and see how great neede they have of many and often confirmations of their Faith, renovations of their Repentance, of stirring up the graces of God in the soule, to adde an edge and eagernessee unto all spirituall affections after holinesse, to get unto themselves the most powerfull provocations unto obedience. Every one that hath grace, knowes how frequently the power thereof is impaired by temptations, weakened by worldly distractions even of our lawfull employments, and ouer-mastered by the force of sinnefull lusts: so that they must needs discover a great deale of ignorance in their spirituall estate, that feele not in their soules a pronenessee to affamishment, as well as in their bodies; at least they bewray intolerable carelesnessee, that finding the emptinessee and leanenessee of their soules, yet neglect to repaire often unto this holy Table, whereon is set forth the Bread of life, whereof when they have eaten, their spirit may come againe, their hearts may be strengthened, their soules may be replenished as with marrow and fatnessee.

1. Sam. 30. 11.

Wherefore give mee leave to perswade you to the practice of so needfull a duty, and withall to tell you of that fault, whereof this age is extreemly guilty. A very shame it is to compare the slacknessee of our dayes with the forwardnessee of those primitive times of the Church, in the often celebration of this holy Sacrament. Then it was administered

ministred almost every Lords day; now we are fallen from fifty times a yeere, to once, twice, thrice, or for the greatest part to foure times in the yeere. It is true, that as in other, so in this divine institution, Satan hath done much by his malicious policy, to corrupt mens hearts in the observation of it: When the Sacrament was administred often, hee brought it into contempt by the commonnesse of it; now that it is administred seldome, thorough ignorance, it is abused and neglected as unnecessary. I may not prescribe how often the celebration thereof is fit to be used: our Church hath partly left it to the discretion of her Ministers, partly enjoined the solemnization thereof at the least \* three times a yeere. Shee hath seene the untoward-  
 \* See the book of Canons.  
 lineesse of her children, who must be compelled by Law to come in unto this feast, or else the Lords Table is likely to stand unfurnished of guests.

A strange matter that men should neede a Law to bring them to the Sacrament: One would thinke that mens consciences should herein be a Law unto themselves, and that there were no necessity to have a Statute for hungry men to eate, or for sicke folke to take physicke. But here is the intolerable infidelity and irreligion of our times; did not feare of Law and shame of the world prevaile more with many, than any benefit which they perceive is to be gotten by frequenting the Sacrament, they that now come but seldome, would come never: they have no appetite to this spirituall bread, their taste cannot relish this Angels food, and thence the Table of the Lord is contemptible in their eyes, and their very soule loatheth this bread of heaven.

I confesse indeed, that persecution is a sharpe spur to put men on upon the diligent practice of all religious duties: and so it was in the Primitive Church, that the bitterness of afflictions gave a sweeter relish to religion. Nevertheless they must needes be ill nurtured, that will doe nothing without beating; and very strange it is that men should constantly wait upon the service of God, when paine and disgrace terrifieth them from it, and then fall off to

neglect it, when honour, peace and liberty invite them to it. And what, my brethren, had the blood of Christ a fresher taste in these first ages after it was newly shedde? had his sacrificed body a more fragrant smell, inviting the Saints like birds of prey, to flye from far with marvellous swiftnesse, unto this dead but yet all-quickning carcasse? Hath it now, through tract of time, lost that sweetnesse where-with heretofore it cheared both God and Man? Nostis we have lost our senses, our faith, our zeale, our love. Christs blood, like the Manna in the Arke, putrifies not, but endureth for ever, to feed us also in these last ages of the world unto everlasting life. That fountaine which was opened in his side, runnes yet afresh, and hath an everlasting vertue to cleanse us from the leprosie of sinne, and to coole the heate of a weary soule, inflamed with sinne and the fire of Gods wrath: only if we can be sensible of our thirst, and that our hearts can pant after these waterbrookes, running amaine unto them for refreshing, when wee are furiously chased by our iniquities following us at the heeles. Wherefore, my beloved brethren let us be admonished henceforward to make conscience of frequenting the Lords Table, so often as by fit opportunity wee may enjoy the benefit thereof, lest our lazie sloathfulness be at last punished for a profane contempt of the precious blood of our Lord Iesus Christ.

This be spoken of the first duty in comming to the Sacrament; the next followes, touching that which is to be done about the celebration of it. Now this is in generall, A solemne commemoration of the death of Christ, expressed in those words [*Doe this in remembrance of mee*] and in those [*See how forth the Lords death tell thee com.*] Which words doe summarily declare what was the end and intent of Christ in instituting this Sacrament, and what is the duty which hee requires of every Christian in the solemnizing thereof: namely, That therein we should make a perpetuall commemoration of his death and passion unto the end of the world, till hee come againe to iudgement. Now this

remem-

remembrance of the death of Christ in the Sacrament, is to be taken in a double sense.

1. In opposition to the outward Elements and Ceremonies in this Sacrament.

2. In relation to those spirituall graces of the soule, which are to be exercised in this commemoration.

In the former must be shewed upon what our hearts and thoughts must be fixed in the holy Sacrament; namely, not on the Elements and actions of the Sacrament: but on Christ and his benefits; all the desires of our soules must be Es. 26. towards him, and to the remembrance of his Name.

In the latter it will appeare, how, & in what maner our soules must be fixed on Christ; namely, not in a bare historicall remembrance of his sufferings, but in a powerfull and gracious feeling of the vertue of his death, working life and holinesse in our soules.

Of these two points in order; and of the first briefly, which is this, That our thoughts are not to dwell upon the outward elements and actions of the Sacrament, but from them to be raised up to the meditation of Christs sufferings, and the benefits we obtaine thereby.

*Doe this in remembrance of mee*, saith Christ, *i.e.* of my death, and your redemption by it: not, *Do this* for it owne sake, looking no further than what is visible to your eyes in the outward solemnity. Never was any Ceremony, Legall or Evangelicall, appointed for its own worth, as if either God were pleased, or mans soule edified in grace by such carnall observations. For God is a Spirit, and will alwayes bee worshipped in spirit and truth: and mans soule is a spirit of a pure and immortall substance, which cannot be nourished and maintained in life and strength by any outward fading thing or action; but only by that which is proportionable to its owne celestiall and spirituall quality. Now this alone is the grace and favour of God, the treasure and store-house whereof is the person of our ever-blessed Mediator Iesus Christ, unto whom the ancient Church was directed in all Leviticall observations, to whom  
these

these Evangelicall Sacraments doe still direct us.

Wherefore you are againe to be admonished, those especially of the younger sort, That they doe attentively observe what that thing is, whereabouts all their meditations are to bee employed in this sacred businesse. Remember that here Christ crucified is all in all, in every element, in every action. When thou seest the Bread and Wine separated by consecration unto this holy use, thinke on Christ ordained and fore-appointed by the Father from everlasting, unto the accomplishment of our redemption by his blood-shedding. When thou seest the Bread broken, and the Wine powred forth, thinke on Christorne and rent in his precious body with stripes and wounds, pained even to the death in his most holy soule, full of the wrath of God and indignation of the Almighty, by whom he was smitten for thy sinnes, and plagued for thy transgressions. When the Minister offers to thee the Bread & Wine, think on Christ given unto thee of God freely, and giving himselfe unto thee if thou wilt receive him. When thou receivest and eate<sup>st</sup> these elements, thinke on Christ, that living Bread, that gives life unto thy soule, and by his merits preserves it from eternall death. Knit thy heart unto him by the band of an holy faith, throw thy selfe into his armes stretched out on the Crosse to embrace thee; wash thy soule in his blood, that thou maist bee cleane; hide thy selfe in the holes and clefts of this rocke, from the stormy tempest of Gods wrath, that it may not touch thee; put thine hands and thy fingers in his side, and the print of the nailes, and cry out with that blessed Apostle in the highest degree of all possible reioycing, MY LORD, AND MY GOD. This is the life of this holy Sacrament, without which spirituall applications, all is but a dead and empty Ceremony. Wherefore miserable is their error, who out of ignorance or a wrong opinion, bend their senses & amuse their thoughts, only upon the things which in this Sacrament are presented unto their bodily eyes, never looking up unto the graces and merits of Christ, unto whom onely  
these



these outward Ceremonies doe point. Two sorts there are guilty of this offence: 1. Papists, who, in this and the whole frame of their religion, love to glory in the flesh, and doate upon carnall outward ceremoniousnesse; reit too much in the *opus operatum*, the worke done, without all power and life of holinesse in the doer. 2. The second sort are ignorant Protestants, of whom there be thousands, that understand nothing at all of the end and use of these mysteries. It is pitifull to behold the demeanour of the ordinary sort of people at the Sacrament; they come thither they know not wherefore, and they doe there they know not what; they cannot tell how to looke, which way to turne themselves about any holy meditations: many times their mindes are like a clocke thats over-wound above his ordinary pitch, and so stands still; their thoughts are amazed at the height of these mysteries, and for the time, they are like a blocke, thinking nothing at all: or else their thoughts fall flat on the earth to base and bodily things, yea some in that wonderfull simplicity, as to imagine they come thither for a draught of sweet wine, and a morsell of finer bread: or at best they raise their thoughts no higher than the Communion Table, thinking that if they have received the outward elements, in a reverent manner, behaved themselves decently during that action, forborne their worldly businesse before and after, tempered their tongues from all uncivill speech, and demeaned themselves mannerly for that day, then that they have done a right acceptable peece of service to God. This stupidity of many, whether Popish or Clownish, cannot but be much commiserated by all those, unto whom it is given to know any thing concerning the mysteries of the Kingdome of God. To conclude this point, let us remember that admonition the Church giveth us in this businesse, calling on us with a *Sursum corda*, Lift up your hearts, and let's answer in doing as well as saying, We lift them up unto the Lord. Yea, be wee alwaies mindfull of that generall rule which Christ gives his Disciples, when they, together with the

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simple

simple Capernaïtes, hearing Christ call himselfe [*living Bread*] and [*his flesh Meats indeede*] and [*his blood Drinke indeede*] were much offended at it, as an absurd impossibilitie; Christ tells them they mistooke his meaning, [*It is the Spirit, saith hee, that quickeneth, the flesh profiteth nothing: the words that I speake unto you, they are Spirit, and they are Life.*] *Ioh. 6. 63.*

Thus you see whom wee must remember, in, and by this Sacrament, *viz.* Christ, and him crucified: In the next place we are to consider, in what manner this commemoration is to bee made, [*Doe this in remembrance of mee.*] What? in a bare recounting the story of his passion, amplifying the indignity of all circumstances, in curious contemplations about every passage of Christ, from the garden to the grave? Is this all? no, nor halfe: You must therefore here remember a rule given by Divines, [*That in Scripture words of knowledge, in matters betweene God and Man, doe imply the affections.*] And as God is said not to know the wicked, because he likes them not; so when we are commanded to know God, to remember our Creator, &c. wee must not streighten this precept unto bare speculation of the Head, but extend it unto the holy devotion of the Heart, and obedience of the Hand. In this sense must Christ crucified bee remembred of us in the Sacrament, not only as an object of our Knowledge, but principally as the object of our Love, our Faith, our Hope, our Ioy, our Thanksgiving, our Obedience. These and other heavenly graces are all to bee set aworke, and imployed about this remembrance of Christ in the Sacrament; and it is the increase and exercise of these graces, that our Saviour intended, when he instituted this Sacrament, commanding us to observe it in remembrance of him, and by it to shew his death till his coming againe. But that we may goe a little more particularly to worke in this point, observe that there are foure principall graces that have a singular use in this holy businesse: they are 1. Faith, 2. Repentance, 3. Thankfulness, 4. Love. Touching which, I would not have



have you expect, that I should here handle them at large, by way of common place : my purpose only at this time is to shew you, what singular vertue may bee drawne from the meditation of Christs death, for to quicken & increase the life and power of all those forementioned graces. I will doe this briefly, desiring the younger sort especially, carefully to attend unto such generall heads of meditation as I shall propose, to the end their thoughts may have some matter whereon to worke, which otherwise will bee too too wilde, and confusedly distracted.

1. First then touching Faith, Christ crucified is proposed unto us in the Sacrament, as the object of our Faith, alluring us to a firme beliefe in him, upon these two strong perswasions :

1. That he is a Saviour All-sufficient, having with him plenteous Redemption. One that hath paid the utmost farthing that could be demanded for our ransom, having trodden the winepresse of the fierce wrath of the Almighty, and borne upon his shoulders the whole burden of that vengeance, which would have sunke our soules to the bottome of hell. A Saviour that hath utterly defeated all the powers of darknesse ; and spoyled them, leading captivity captive : thereby purchasing for us a Kingdome that cannot be shaken, but sure and stedfast against all violence of our spirituall adversaries, even a stable and firme estate in present grace, and an open and faire passage unto that immortality and glory which shall be revealed. Wherefore justly hath he in this Sacrament set forth himselfe unto us, under the two elements of Bread and Wine, parts of one complete and perfect nourishment : to assure us, that in his merits, there is an absolute all-sufficiency to bring us to everlasting life.

2. That hee is a Saviour freely given of God, and giving himselfe unto us. Hee laid downe his life freely, no man having power to take it from him : and therefore hee freely gave his flesh for the life of the world ; and in the Sacrament he freely offers himselfe to every beleever, to

be received and embraced by him. Both these are strong motives to quicken our faith in remembering Christs death : for if either the greatnesse of the worke of redemption, and surpassing difficulty to save a sinner, should terrifie us ; we know what ever it be, he hath finished it : or if our unworthinesse should discomfort us, we see that Christ staies not till we can deserve him ; but as hee died for us when we were unworthy, so even whilst we are unworthy, hee offers himselfe to us in all the benefits of his death. Wherefore let us in a lively faith fasten our eyes upon this Brazen serpent, lifted up on the crosse to cure the fierie stingings of sinne : let our eyes, our thoughts, and our affections be drawne after him, and learne we, as the Apostle exhorts, to trust perfectly unto that salvation which is brought unto us. This for Faith.

2. In the next place is required the exercise of Repentance, to which there is no provocation in the world more powerfull, than the serious meditation of Christ crucified. Two motives there are, which commonly best prevayles with all natures, to worke in them sorrow for an offence ; and they are both in this matter most lively and vigorous.

1. Mercie wonderfull and incredible to a desperate offender, beyond all hope and expectation of his. When we were of no strength, when we were sinners, when we were enemies, even then Christ in his time died for us, as the Apostle notably aggravates the death of Christ, *Rom. 5. 6. 8. 10.* How hopelesse was the state of us men being once fallen by our first transgression ? and yet even in this extremity of misery, how proudly and rebelliously did we carrie our selves against that Majesty, whom wee had offended ? Yet then behold in God the riches of all patience, gentlenesse, and compassion : he is mindfull of us, when we had forgot both him and our selves ; his mercifull wisdom prevents all thought, and care, and possibility in us, of providing the meanes of our recovery. Now where malice and unworthinesse is thus overcome by goodnesse, certainly if there be any sparke of grace, of noble nature,  
of.

of ingenuity left within us, it cannot bee but our hearts should bee overcome with sorrow, for offending so gracious a Master, and rent asunder with godly grieve for the displeasure of so loving a Father.

2. The horrible nature of the offence, which, when it is small, is sleighted, but strikes the heart with astonishment and confusion, when tis capitall. Now sinne is of the worst-deserving quality that possibly may be; and it appeares by nothing so much as the furious displeasure of God inflicted on Christ, when hee bare our sinnes in his body upon the tree. Trace him from the Garden to Golgotha, and you shall see whole armies of sorrowes ready to invade him, every steppe hee treads, the deeper he wades into a sea of bloud, and wounds, and stripes, and waters of affliction; men, and divels, yea and God himselfe fight against him; he is forsaken of God, persecuted, despised, and scorned of all the world, assailed and tempted by all the powers of hell, become the astonishment of Angels, the wonder and amazement even of senselesse creatures. Ah, my Brethren, were our soules in his stead, and did wee feelee but the least part of that anguish which possessed and incompassed that holy person within and without: how miserable might we judge our case to be? Blessed we are now, that in this we feelee it not: but yet wee shall not bee blessed alwaies, unlesse wee can compassionate his feeling of it. Wherefore let us turne our thoughts upon our crucified Saviour, and looking upon him whom wee have pierced, let us as we are commanded, *Zach. 12. 10.* [Mourne for him as one mourneth for his only sonne, and be in bitterness for him; as one that is in bitterness for his first-born.] Let us see the cause of his sufferings to be in our selves, and lament we for our sinnes that have slaine the Lord of Life. And now let us learne to acknowledge what a detestable thing sinne is, which deserved so horrible a punishment, that could turne the favourable countenance of the most mercifull and pitifull God, into frownes and fierce displeasure against his dearely beloved Sonne, as soone as he beheld in

him the person of an offender. Shall the pleasures of sinne be sweet to us, which caused Christ to drinke of the bitter cup, even downe to the dregges? Shall wee make a jest of that, that made God angry in the greatest earnest that ever was? Seemeth that a light thing in our eyes, that brought on Christ a burden so heauie, that it pressed the bloud out of his veines, the soule out of his body? Oh how would these meditations dash in peeces the conceptions of lust in their infancie? How mightily effectually would they bee to mortifie our corruptions, and crucifie the body of sinne in us? Know this and remember it, That of all motives to repentance, and preservatives against the infection of sinne, there is none so powerfull, as continually in all places and employments, to beare about with us in our hearts and meditations, The Dying of the Lord Iesus.

And this of Repentance; it followes that we speake of the third grace to bee exercised in this holy commemoration of Christs death, which is Thankfulness. A grace of singular use in this Sacrament, which thence takes its name of *Eucharistia*, whereby it is frequently stiled. Sorrow and joy must here be mingled together; a sorrow for sinne that deserved such sufferings, but a joy unspeakable and glorious, in Thanksgiving to Christ for his great mercie, in taking upon him such sufferings. And great cause there is, we should be thankfull for the death of Christ, in these three respects.

1. Because by it the greatest blessing that ever was, is purchased for us; namely, pardon of sinne, reconciliation with God, grace and glory.

2. Because there is on our part, the greatest undesert of it that may be For wherein was God beholding unto us? we were his creatures when we were at best, and then hee needed us not: we were his enemies when we were at worst, and he had just cause to hate and punish us.

3. In regard of the infinite disproportion betweene us and Christ who died for us; the just for the unjust, the Lord for the slave, the King for the subject, the Creator for  
for

for the creature. All these are forcible motives to stirre up in us a thankfull rejoycing in the Lord our Saviour, that hath done so great things for our soules. It should make our hearts breake forth into blessings, and thankses, and praises, admirations, and extollings of the wonderfull favour he hath shewed to the sonnes of men. Wherefore if it be possible, let us bring our hearts in tune to beare a part in that new song which the Elders sing before the throne of the Lambe, *Rev. 5. 9* 10. [*Thou art worthy to take the booke and to open the scales thereof: for thou wast slaine and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, Kings and Priests, and we shall reigne on the Earth.*] And for a sweeter harmony, let the Angels be admitted into this quire; with them and the Saints, sing we as it is *vers. 12*. [*Worthy is the Lambe that was slaine to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:*] Yea, for a full Comfort, let us with every creature in heaven, in earth, under the earth, and in the sea, sing as it is in *vers. 13*. [*Blessing, honour, glory and power, be unto him that sitteth upon the Throne, and unto the Lambe for ever and ever.*] And so much also of the third grace: the last followes, which is

4. Love unto Christ, in a holy affection of the soule, carrying us with full desire to the enjoying of him, and making us to preferre our communion with him, before all things that in this world may challenge our dearest respect. All those motives that stirre up to Thankfulnessse, provoke also unto Love; the smallnes of our desert, the greatnesse of the benefit, the gloriousnes of the person, all are here in a singular degree, and for them Christ deserves our Love in the highest degree that we can possibly shew it in. Hence the Church in the Canticles can finde no names so fit whereby to call her Spouse Christ Iesus, as these; [*Him whom her soule loveth, her Beloved, and her well beloved.*] Its admirable what pleasures shee takes in describing and talking of his rare excellencies; heres her full contentment, and the height of her joy and peace, that shee is able to say, [*My* Cant. 1.  
*welbeloved*]

*wellbeloved is mine, and I am his.*] Certainly, my Brethren, were our hearts truly spirituall, had our soules tasted how good the Lord Iesus hath beene unto us, were our eyes opened to see him at the right hand of God clothed with all beauties of holinesse, glory, and majesty, it could not be but that our sinnes, our pleasures, all the pompe of this world would bee most vile and despicable in our esteeme, and nothing but Christ would appeare worthy of our Love, Delight and Admiration.

These are those heavenly graces of chiefe marke, that receive life and strength from the death of Christ, remembered in this Sacrament. And the effect of them all is our obedience in life and conversation, that wee should serve him faithfully, that hath bought us at so deare a price. This is the triall of the truth of all those forenamed graces; when our Faith works by Love, our Repentance is approved by reformation, our Thankfulness and Love shewne in keeping of his Commandements. This is also the end of the death of Christ, who hath redeemed us from our vaine conversation, wherein we lived in the lusts of the flesh, that henceforth wee should live unto him: who hath delivered us from the feare of our enemies, that wee should serve him in righteousness and holinesse all our dayes.

And thus you see what it is rightly to remember Christ crucified, and to shew forth the Lords death in the use of this holy Sacrament, even to remember him with believing, with penitent, with thankfull, with loving, with obedient hearts. Not to remember him in this sort, is to forget him; not to know the vertue of his death in this manner, is to bee ignorant of Christ crucified. An excellent knowledge, but of all most difficult to be put in practice. Tis an easie thing to turne the story into a tragedy, to make a Scenicall representation of the death of Christ, as the Papists use to doe on good-Friday, or to compile a curious declamation of this subject, as Popish Postillers and Preachers doe in their Lenton Sermons. I discommend not eloquence in so excellent a subject, words cannot be better bestowed





rejoyce in him, your love be fixed on him, till his death have caused the death of sinne in you: till then, know that you are but ignorant in this great myserie of Christs sufferings. And now you are to goe unto the Sacrament, take time and care to thinke of these things; so may you goe with comfort, and depart thence with profit unto your soules.

The Apostle after hee hath declared the true institution of the Sacrament, and the right end to be observed in the celebration of it, namely, The perpetuall commemoration of Christs death, in the words before spoken of; hee goes forward in the next place, to shew the great danger that men run into by perverting this holy Institution, and abusing of it to wrong ends and purposes. They commit a great sinne, which drawes upon them great judgements both temporall and eternall, unlesse by diligent examination of themselves, the sinne be prevented, and the punishment removed. This the Apostle doth from the 27. vers. unto the 33. verse. The resolution of which words is in brieft thus: They containe

1. The sinne of unworthy receiving, vers. 27.
2. The meanes to avoide this sinne, which is due examination of ones selfe before the Sacrament, vers. 28.
3. The punishment which they incurre, who commit the sinne, and neglect the meanes; now that is damnation or judgement, vers. 29.

This punishment as it is temporal, is amplified three waies:

1. By experiment in the Church of Corinth, wherein God made it appeare by judgments he inflicted upon them, how much he was offended at their profanation of the Sacrament, vers. 30.
2. By the true cause of those afflictions, the not-judging of themselves, vers. 31.
3. By the right end wherefore these judgements came upon them, which was to bring them to repentance for such their abuse of Gods ordinance, lest otherwise going they fall into further condemnation, vers. 32.



At this present I shall speake only touching the sinne of unworthy communicating at the Lords Table, whereof the Apostle speakes in these words.

*Verse 27. Wherefore whosoever shall eat this bread, and drinke the cup of the Lord unworthily, shall be guilty of the bodie and blood of the Lord.*

In this verse we have two generall parts:

1. The sinne it selfe, unworthy receiving the Sacrament, in those words. [*Whosoever shall eat, &c. unworthily.*]

2. The quality of this sinne: tis no small fault, but a bloody offence; tis to be guilty of murder, and that of the best man that ever was, Christ Iesus: [*Hee shall bee guilty, &c.*]

Of these in order. First let us enquire what it is to eat this Bread and drinke this Cup, *i.e.* to receive this Sacrament unworthily, *unworthiness*. Vnworthinesse in receiving the Sacrament, may be taken in respect either of the person, or of the manner of receiving. Vnworthinesse of the person is not here meant, for so tis apparant that no man can come worthily to the Sacrament, forasmuch as the best of men cannot deserve of God the smallest blessing of this life, much lesse so great a favour as to enjoy the benefit of the Word and Sacraments to everlasting life. Wherefore in our publique Leiturgie, wee doe justly acknowledge, [*That we doe not presume to come to this Table, trusting in our righteousness, but in Gods great mercy; and that we are not worthy so much as to gather the crummes under the Lords Table*] much lesse to sit thereat as a guest.

Vnworthinesse then is here to be taken in regard of the manner of receiving. A poore man may bee unworthy to be set at a Kings table, but yet he may there carry himselfe worthily, *i.e.* in such a decent behaviour, as is agreeable to the reverence and majesty of the place in which he is. So we are unworthy to sit at this Table, yet when God invites us thither, wee may carry our selves worthily, *i.e.* in such a holy disposition of our hearts, and reverent demeanour in our outward actions, as God requires of us in so

sacred a businesse. The poverty, blindnesse, lamenesse, and the like, is not objected to such as come to the Marriage-feast, *Matth.* 22. but the matter that is questioned, is the want of a wedding garment. Now you know, that hee which makes a solemne sumptuous feast, cannot but take it as an indignity and dishonour offered to him and his cheere, if any be so rude as to thrust in himselfe among the rest, in his ragged and vile apparrell. Let us then see how we may offend in the manner of celebrating this Sacrament: We shall know this by that which the Apostle reproves in these Corinthians. They had many faults; among them they are here taxed for dissensions, & quarrelsome factions amongst themselves, *vers.* 18. for profaneness, in comming to the Sacrament with as little reverence as they did to their Love-feasts; nay with leise, having in those feasts first distempered themselves, *vers.* 21. for excessse in their Love-feasts, and thence comming drunken to the Sacrament, *vers.* 21. lastly, for pride and disdain, in despising the poorer sort, that had not wherewithall to carry matters in so brave and frolicke manner as themselves, *vers.* 22. Thus they cared not with what mindes, nor in what manner they came to the Lords Supper, making the Sacrament an occasion of debate, hatred, riot and luxurie, which should have been a cause of modesty, peace, humility, sobriety, and love. The case was too too bad with them, their disorders being so fowle, that the Apostle professeth in expresse termes, that this their comming together could not be called a celebration of the Sacrament: [*This is not, saith he, to eat the Lords Supper*] *vers.* 20. Now what the Apostle reproves in them, in regard of the forenamed particulars, holds true by proportion in all communicants, in regard of other the like disorders: whence in the generall, observe this conclusion,

[They that celebrate this Sacrament in any other manner, with other mindes, for other ends, than Christ intended in his Institution of it, they observe it unworthily.]

• For this is a generall rule touching every part of Gods worship

worship, We must serve God, not as we thinke fit, but as he hath appointed; God must bee judge of his owne honour: and in all matters of substance, theres nothing befitting and agreeable to his good liking, but those things that he hath commanded, observed, and done in that manner which he hath prescribed. And therefore in this Sacrament, tis not what ends and fancies we have of it, but what manner exercise of Religion God hath intended by it, that is acceptable. If this be neglected, the Supper of the Lord is not celebrated worthily, but unworthily profaned. But not to stay upon generalities, let us see how many waies the Sacrament is thus profaned. 'Twere endlesse to reckon up all particulars: wherefore observe that there are generally three sorts of people who doe unworthily receive it;

The { 1. Ignorant.  
2. Superstitious.  
3. Vnreformed in life:

1. The Ignorant, who observe it of fashion, by course of Law, and custome of the Countrey; because they are now at yeares of discretion, and must doe as others doe: but in the meane time know not a syllable what it is, or whereabouts they goe. Examine them; they cannot tell you what a Sacrament is, what the outward signes are, what the graces thereby signified are, what the ends and uses of a Sacrament be: If you aske them these questions, they understand you no more, than if you spake in an unknowne language; or if they can answer you out of a Catechisme, tis by rote; they doe not know a jot the meaning of what they speake: and you may perceive it plainly, doe but a little vary the question from that which they finde in their bookes. These when they come to the Sacrament, are meerly passive in all that businesse; there their bodies are, there they sit and see, and doe as others doe, but for their mindes, they cannot tell which way to set them a worke in any meditation. Were I to speake to an auditory that is not learned, this fault were much to be urged. It deserves much pity, to see abroad that some are not taught,

and more detestation to behold, that for the greatest part, they will not learne their duty, in this or any other part of Gods worship. It must needs much affect the heart of any one that is Christianly disposed, with sorrow & indignation, to see those that professe themselves the servants of Christ, know as little of him, as those that are his open enemies. Barbarians and Turkes know the name of Christ, and so doe these: but for their duty in the worship and obedience, they both know much alike. This and more might be said, were it not in this place, where knowledge doth abound. Neverthelesse to deale plainly, let no man flatter himselfe, nor another. Let us be well advised, that none of us be ignorant amongst so plentifull, so easie means of knowledge. A great fault it is in any, in us much greater, who if we be not better than others are, and therefore worse, because we ought to be better. *Vbi sublimior praeogativa, maior est culpa*, saith *Salvian*: and he gives a good reason of it, because *Præter eam deformitatem quam vitium in se habet, ipso sublimitatis nomine notatur*. Ignorance in matter of Religion, is of it selfe a notable deformity in every one that calls himselfe Christian; but in the learned, their profession makes it much more visible and odious. Those that be free from this fault, are also free from touch of this reproofe; but if any may justly blame himselfe for being ignorant of this duty, let me bespeake him in *Salvians* words, *Non à mea sibi hoc lingua dici astitimet, sed à conscientia sua*; Tis not I, but his owne conscience that reproves him. And let such a one carry hence this lesson to his study, That he thats ignorant, must needs be wicked, even because he is ignorant: nor is it possible, but he shall faile in his duty, whatever he goe about. For the Sacrament, tis plaine, an ignorant receiver is an unworthy receiver, because as the Apostle speakes afterwards, vers. 29 [*Hec discerneth not the Lords body,*] he knowes not what ends and uses are to be made of this holy Sacrament. We must know that we now have no altars to the unknowne God, no worship of a knowne God in an unknowne manner; we must under-

understand both whom, and how we worship, else our service of him is not *λογικὴ λατρεία* a reasonable service, as the Apostle would have it, *Rom. 12.1.* but a blinde aime, and brutish devotion.

2. The Superstitious, who use the Sacrament quite in another fashion, & other intents than Christ ever appointed it. In this kinde those of the Romish Church have intolerably perverted this holy Institution of Christ, both Priest and People. Theres scarce left any shadow at all of the first Institution, alls perverted and corrupted with fond and impious abuses. Never was there any device more blasphemous, and more ridiculous too, than that abomination of the Masse. Wherein wee have a Supper for the living, turned into a sacrifice for quicke and dead, a Minister into a sacrificing Priest, a Table into an Altar, Bread and Wine into very flesh, blood, and bones, eating of bread into devouring of a living man, a cup of wine turned to a draught of mans blood, the remembrance of Christs death, into adoration of the outward elements, all the simplicity of Sacramentall Actions metamorphosed into strange gesticulations, crouching, ducking, crossing over the bread, the wine, the Priest, the people whispering, murmuring, washing, shifting from place to place, from this to that side, dipping the bread in the wine, mingling the wine with water, lifting up the bread over the Priests head, keeping it like a Bee in a boxe, carrying in procession, bringing it to sicke mens bed-sides to keepe thence evill spirits, carrying it into the field in warre to defend from gunshot, with a world of other ceremonious, trinkets, and fopperies, deuised without any ground in Scripture or reason, as may be seene in their bookes and practice. By this meanes they have turned the Sacrament into a Stage-play, or Masking shew: where the poore people are spectators only, understanding nothing at all, but feeding their eyes by gazing upon the outside of empty ceremonies and idolatrous pompe. It is a thing somewhat admirable to consider whence, and how so great impiety, should spring from so plaine an Institution.

on as this of the Sacrament is, and how in course of time it should so farre degenerate into such a strange mixture of foolery and iniquity: but as in Gentilisme, the diuill having drawne men from the knowledge of one pure invisible God, he easily puld them into infinite errors, both to frame unto themselves many gods, and to conceive most absurd opinions of them; so here having once perverted the simplicity and sanctity of Christs institution, he hath by degrees (every age adding some new tricke or other) brought it at last unto that Masse of Idolatrous abominations, which Gentilisme it selfe could hardly equall; and Christianity, but that it sees now come to passe, could never have suspected the possibility of it. We are highly to praise Almighty God, that hath delivered us and this whole land, from so great a corruption; and that we have the Sacraments celebrated in our Churches, in that pure simplicity of substance, and that reverend decency of ceremonies, as is agreeable to Christ his first Institution. Neverthelesse, we ought yet to be admonished, that even we take heed of superstition, that in our secret thoughts we incline not too much unto that conceit of *Opus operatum*. Let none thinke the bare outward actions and elements are able to sanctifie him, or that he is the better for them, and the ground he treads on for that day; that if he goe fasting, he hath the more, if having eaten before, he hath the lesse benefit, or that even the very receiving of the elements, is of great vertue to a sicke man. I confesse tis so to him and all others, if with a pure heart and faith unfained, it be rightly received; only this would be looked unto, that Protestants in profession, be not Papists in some part in their opinion, conceiving too highly of the outward worke, taking little heed to the inward vertue. Against the superstitious use of this and all other parts of Gods service, let us remember that rule of Christ [*In vaine they worship mee, teaching for doctrines mens traditions.*] If Scribes and Pharisees, Papist or Protestant, deprave Gods ordinances, or make new of their owne, teaching them for doctrines,



doctrines, whereby, and wherein to worship and please God (Wee speake not now of lawfull ceremonies, that touch not the substance of Gods worship) in so doing they teach an error, and worship God in vaine.

3. The Vnreformed, who haply know what belongs to the Sacrament, and use it not with any superstitious conceit, but yet they use it without any amendment and reformation of life. This kinde of profanation is of all most to be feared amongst us, where knowledge of the nature of the Sacrament, takes away all superstitious opinion in the use of it. Now by the Vnreformed, I meane those in whom the use of this holy Sacrament, breedes not a proportionable increase of grace and sanctity. You heard heretofore that the exercise of many Christian graces, was intended in this commemoration of Christs death, and wherethat is wanting, all the rest is nought worth. The Sacrament is appointed for our nourishment in grace; where we grow not by it, tis a signe this food was not digested, but vomited up againe. Where Faith, Repentance, Thankfulnesse, and Obedience are not encreased, there Christ crucified was not remembered, but forgotten in this Sacrament. Where holinesse thrives not by so holy a meanes, profanenesse must needs be very ranke: guilty of this great fault were these Corinthians. They came to the Sacrament, but with what minde? They were uncharitable, contentious, proud, despising the poore, and, which is worst of all, they came drunken. They are registred for it, vers. 21. Who would thinke it possible else, that there could be such profanenesse, that a man, when he is drunke, would venter to come into the Church, and to the Sacrament? Such a one was *Judas*, that came to the Passeover, and was, or would have beene at the Lords Supper, with a minde full of treason and covetousnesse. Such are all they that come, not having their hearts at all touched with remorse for their sinnes, or if for the present they be somewhat moved, yet they presently fall into all their former sinnes againe. For such as come with a resolution to hold

on in their finnes, it is manifest that they profane the Sacrament extreamely. For whereas in the Sacrament we make publike profession of our obedience to Christ, giving up our names in his honourable service, by taking on us this badge thereof, and so eate this Bread and drinke this Cup, in a thankfull remembrance of his death, whereby that great blessing of remission of finnes is purchased for us: who now can beleve that they doe this heartily, who in the meane time disobey Christs commandement, despise all holinesse, continuing with delight and wilfulness in those finnes which Christ died to expiate? Is this the use we should make of Christs death? [*Shall wee continue in sinne, that grace may abound?*] The Apostle makes the answer, [*God forbid.*] How shall we live in sinne, when Christ is dead for sinne, and we with him should bee dead unto sinne? as the Apostle argues, *Rom. 6.* Its therefore but a meer mockery of God, for men in the Sacrament to make shew of what they intend not at all. Others come haply with a good meaning to doe well in the generall, but this resolution holds not longer than a day or two, or a weeke; afterwards they are as bad as before, yea somewhat worse by their relapses. The one sort make Christ a patron of their finnes, thinking they may more securely serve Satan, under the protection of Christs livery. The other make the Sacrament a payment of the old score, that they may the more freely runne on upon the new; the pardon of the former finnes, is unto them a licence for lewd practices to come. Betweene both sorts, a world of people there is that strangely profane this blessed Sacrament, never using it to any increase of piety in their soules. The same men they came unto it, the same they depart thence, only herein still the worle, because not amended. Were they proud before? they are so still: were they covetous before? they are never the more liberall unto the poore members of Christ Iesus, for all that Christ hath bin so franke-hearted, as to bestow his heart-bloud upon them: were they voluptuous before they went? they still follow



follow the same pleasures with all greedinesse: drunken before, and drunken still: swearers before, and swearers still: despisers of Gods service and true Religion, scoffers at Christian piety, ignorant, unbelieving, unfaithfull, unthankfull, impenitent, envious, malicious before they went to the Sacrament, and they are the same men still. They have indeed been at the Sacrament, and there they professe openly to be of the number of those that [*Doe truly and earnestly repent of all their sinnes, that are in love and charity with their neighbours, that intend to leade a holy life, following Gods commandements, and walking thence-forth in his holy wayes,*] they there seeme to confesse [*that they are heartily sorrie for their misdoings, that the remembrance of their sinnes is grievous, the burthen of them intolerable:*] yea they go further, promising all amendment, when they say, [*Here we offer and present unto thee O Lord our selves, our soules, our bodies, to be a reasonable, holy, and lively sacrifice.*] Be not here good words now? but whats the effect of all these prayers and protestations? Looke upon them, you shall see nothing at all performed of that which was spoken: theres no alteration in them; they are still the same men they were. What *Jeremy* spake unto those false-hearted Iewes, *Ier. 42.* 20 [*Surely yee dissembled in your hearts, when yee sent mee unto the Lord your God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, declare unto us, and we will doe it,*] may be applied unto these men; questionlesse they thought not of what they spake, or spake what they did not meane, when they thus professed before God and his Church their repentance and resolution for obedience. No, those were but words of course: if the heart had intended what the tongue uttered, it had not bin possible for men to tell God a lye unto his face, in so serious a matter. Was indeed the burden of sinne intolerable? was the sorrow for it hearty and earnest then? and is yet the practice of the same sins pleasant, easie, and full of contentment? Is any man so mad to thrust his shoulders under that weight which he knowes to be insupportable?

And what is now become of all that sweetnesse, of the mercy of our Lord Iesus Christ, in pardoning that which was past? was it never felt at all? or is it so soone forgotten? or may be so easily recovered? Is his love so little worth, as thou wilt part with it for every toy? or is it so common and cheape, that a faire word or two may win it? It is not credible, that those who have indeed washed their garments in the blood of the Lambe, and made them white, would so quickly defile them againe, had they beene of a right breed, *i.e.* Sheepe of the Lords flocke, and not Swine of another Heerd. Wherefore now let every one of us descend into his owne heart, and trie how the case stands with his soule: if his conscience tell him, that he is as bad this yeare as he was last, as unreformed after as before the Sacrament, that his heart is as full of evill thoughts, his mouth of unseemely, uncleane, and cursed speaking, his life of carelesse and irreligious practices as ever, let him conclude with himselfe, That hitherto he hath eaten this Bread, and drunke this Cup of the Lord unworthily; most shamefully abusing that to profanenesse and impiety, which God hath appointed for the exercise and increase of holiness and true devotion.

Hitherto of the Sinne it selfe, how, and by whom it is committed. In the next place wee must consider of the quality of it: Tis very hainous, and they that commit it, [*are guilty of the body and blood of the Lord.*] A very hard censure of a fault that seemes not to be very great. What? to profane the Sacrament, shall it be counted murder and blood-guiltinesse? an abetting and consenting to the damnable fact of *Judas* and the Jewes, in crucifying the Lord of Life? A very horrible offence. But here not much out of the way, let us learne one observation that may be of use, to rectifie our judgements in this and other the like matters: Tis this,

[The quality of Sinne is not to be measured by ours, but by Gods judgement of it.]

As the Heavens are above the Earth, so are my waies higher

higher than your waies, and my thoughts above your thoughts, saith God, *Esa. 55.8.* Tis true in all things, and it holds in this also about the nature of sinne; [God seeth not as man seeth, he judgeth not as man judgeth.] Tis as naturall to man to extenuate sinne, as it is to sinne: to make a small fault of a great, and no fault of a little one. Our love to the pleasure of sinne, blindes our judgement in discerning of its filthy nature. Whence issued that notorious depravation of the Law of God, by those favourable and flattering interpretations thereof, which the Pharisees of old brought in, and those of Rome still maintaine, yea naturally every one of us allow them in our hearts. Alas, what great harme can there be in't, to be rashly angry, when a man's urg'd to it? to call our brother foole? to looke on a woman with some ill desire and no more? to swear by Ierusalem, by the Temple, the Altar, by ones Head, this Hand, this Light, or such other little catches? these be small matters, veniall sinnes, and why should we be so nice, as not to thinke that the Pharisees were in the right, leaving out such petty matters, as not forbidden by the Law? True, most men would thinke so; but our great and onely Doctor, Christ Iesus, whom we ought to heare, hath taught us another lesson, not to judge anything a toy and trifle, that breakes Gods Law, and brings the soule in danger of hell fire. See *Matth. 5.* For a man, whose calling requires it, not to reprove his brother, when he sees him runne into an ill course, and by loving rebuke to reclaime him, wou'd be interpreted by most for a courtesie, rather than an unkindnesse. Why should he meddle, and put his friend into melancholy, provoke him to anger and dislike of him, with many pretences? See now what God judges of this kinde-heartednesse, he calls it hatred of our brother in plaine tearmes, *Levit. 19.17.* [*Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him.*] *Saul* had a faire excuse, one would have thought; the people must have a little content in the spoile of the Amalekites, and God must have a sa-

crifice too: if then something of the best be spared from destruction, will *Samuel* take it so hainouly? Yea that hee will, and God also, who by *Samuel* tells *Saul*, that however he sleight the matter, yet this his offence is Rebellion, and that as bad as Witchcraft, and that his transgression is Iniquity and Idolatry; and, that which will grieve *Saul* more than the losse of Gods favour, he shall lose his Kingdome for it, 1. *Sam.* 15. Its a small thing to eate an Apple: true; but tis a great matter to disobey God: and if *Adam* transgresse, though but in taking of an Apple, he shall dye for it, and all his posterity. Nothing then is small, whereupon depends the sanctity of Gods commandement and our obedience. Now here you must remember, that theres a double reason, why we our selves are not equall judges of the nature and quality of sinne.

1. Because we are the parties accused, and impleaded as guilty of sinne; and therefore we cannot be equall arbitrators in our owne cause, where love of sinne, and of our selves must needs make us partiall.

2. Our judgement is not the rule of righteousness, but only Gods will and Gods law. He is Iudge, and the only Law-giver that must save or destroy, acquit or condemn. He is the person offended, that only can without partiality interpret the quality of the offence.

Let this then be a caution to make us looke about us, and advise what we have to do when we deale with sinne. We know not what wee goe about when we meddle with it; its like entermedling with Statebusiness; a small matter, as a word misplaced, a circumstance not observed, throwes a man before he is aware into a Premunire or Treason. Power is in the hand of a King, and tis he must interpret how farre he takes himselfe wronged by the attempt. So in sinne, when we meddle with it, we meddle with God our chiefest Sovereigne Lord; our allegiance to heaven is streight-waies called in question, every offence in this case is Capitall, and incurreth the punishment of rebellion. Wherefore it concernes us so to thinke of sinne,

as God speakes of it, and in this point lesse than in any, to leane unto our owne wisdom, but to be rul'd by his. All our Distinctions, Extenuations, Qualifications, Rejections upon other, good Intentions, with a thousand such other shifts, will vanish away into horror and utter confusion, when God shall lay righteousnesse in the ballance, and censure our sinnes according to his most impartiall and exact judgement. Thus much I thought it not amisse to observe by the way; seeing the Apostle seemes to goe farre in censuring this sinne of unworthy communicating, to be no lesse a fault than guiltinesse of blood: that we may not thinke the Spirit of God here speakes by an Hyperbole; but that we may learne, as here, so in other things, to bring our judgements to his, and not to qualifie his by our Rhetoricall devices.

Wee must now proceede to enquire what the Apostle meanes, when he saith, that such as eate and drinke unworthily, are guilty of the body and blood of the Lord. By the body and blood of the Lord, he meanes the Death of Christ Iesus, whose body was crucified, and his blood shed by the Jewes. But here the question is, how such as profane the Sacrament are guilty of Christs death? I answer, Guiltinesse of a fault, reacheth partly to the Actors, partly to the Abettors of it; such as give counsell and aide to the doing, or consent to it when tis done. Those are the principall, these the accessory; and in all crimes that are capitall, the same punishment is due unto both. Now the Jewes were the principall actors, and so in the first place guilty of Christs death, at whose hands his blood innocently shed shall be required. But others may be abettors of this their fact; as both the posterity of the Jewes are unto this day, who blaspheme his name, and account him justly put to death by their fathers, as a malefactor and deceiver, for which cause they still feelee the vengeance of God upon them, according to their fathers curse; [His Blood be upon us and our children:] and also many Christians are, who professing the name of Christ, yet deny the vertue of his death.

death and suffering. But is any Christian so wicked as to allow of that fact of the Jewes in crucifying Christ? Yea that there is, even all those that use this Sacrament of his body and blood unworthily, they allow it, and by so doing are guilty of his death. But how can this be so? Thus: He that profaneth and abuseth this holy Sacrament, doth in a speciall manner offer contempt unto the body and blood of Christ. Forasmuch as the Sacrament is appointed for this very end, to be a signe and visible representation of the death of Christ, wherein his sufferings and the benefits of them unto us, are in lively characters figured out before us, and, as by a seale, confirmed unto our use and comfort. Wherefore, when this most solemn and holy commemoration of Christ crucified, is celebrated in any other manner, than what is agreeable to the dignity and greatnesse of so excellent a person, so excellent a blessing as Christ crucified is unto us: then, however wee may thinke we honour him by our outward service, yet Christ takes himselfe to be dishonoured, and his death despised. Other waies there are whereby dishonour falls upon Christ; as by disobedience to his Gospell, despising of his Ministers, &c. but this is an immediate contempt of him, when he is disregarded in that very thing which sets forth his death and sufferings; an indignity in this kinde, is a villeny, thats offered properly and immediately to his sacred person and precious merits. As in a like, but much inferior case, when the picture, seale, armes, chaire of Estate of any King, are violated, the disgrace done to them, redounds immediately to the contempt of the Kings person, and the doer of it is punishable, as if he had attempted violence upon the King himselfe. So he that unworthily useth this Sacrament of Christs death, must needs offer contempt to his death it selfe. Now no man can in any sort dis-esteem the death of Christ, but he in part consents to the treasonable conspiracies and practices of *Judas* and the Jewes, in putting him to death, as if it were a matter not ill done, or not so ill done as it was indeed. Yea he that sleightly passeth  
over



over the death of an innocent person, making a small matter of it; he either makes the innocent to be indeed nocent, one that hath justly deserved to be slaine, who being slaine deserves so little regard, or at least he makes himselfe nocent, breeding a iust suspicion that he was or would have been consenting to that mans death. You see then, that it is no small matter to profane the Sacrament; but a very hainous offence, which brings us within the guilt of that horrible sinne of murdering the Lord of Life, the thought whereof should make us to tremble, and to detest both them that did it, and our selves too, if we be accessary to it. This should make us very carefull and wary, how we approach unto the Table of the Lord, seeing as the benefit is great if we rightly receive this holy Sacrament, so the danger is as great if we receive it unworthily, because thereby we become guilty of the death of Christ. I would I might perswade you seriously to thinke of this point: much rashnesse and impiety in comming to the Sacrament would be prevented by this meanes, if men would duely consider how fearfull a sinne they commit when they come unpreparedly and unreverently thereunto. All the difficulty lies in this, if they would but beleieve, that this were such a fault indeed. The Apostle we see is expresse, [Whosoever eateth unworthily is guilty, &c.] but yet men can hardly assent to this. What? are they not baptized into the name of Christ? are they not Christians professing the Gospell of Christ? do they not receive the Sacrament in honour of Christ? and will yee yet judge them such beasts and miscreants, that they are consenting to the death of their Saviour? They were not worthy to live an houre, if they did beare an ill minde towards him, they could wish him accursed, whosoever loves not the Lord Iesus; for themselves, they love him, and honour him in their hearts: if any Jew or Turke should revile him, they will fight and dye for his sake; yea if any affirme that they hate him, theyle spit in his face, and have him by the eares. Here now bee great words, one would thinke; and men that are thus resolved,

can wee judge them otherwise than the very friends of Christ? Wee judge them not: but let us heare what the Scripture saith, [He that eates, &c. unworthily, is guilty, &c.] Guilty he is not, but by consent; consent he would not, unlesse he did despise and hate Christ; this he cannot doe and be his friend: yet this he may doe even then whilst he eats this Bread and drinks this Cup with a good meaning, as he imagines, in a honourable celebration of the memory of Christs death. Wherefore that such men may not deceive themselves with vaine imaginations, I will commend unto their observation one conclusion more that ariseth from these words, and then I have done. Tis this,

[Many that professe Christianity, thinking that they love and honour Christ, may yet hate him as much as the Jewes did that crucified him.]

The point is cleere from the Apostles doctrine, whereby we see, that men may thinke to honour Christ by receiving the Sacrament of his body and bloud, whilst yet at that very time they may so farre dishonour him, as to be accounted enemies and haters of him, such as stand guilty before God of shedding the bloud of that his only Sonne. No Christian, you may be sure, would be so furiously mad, to goe to the Sacrament with such an intent, therein to professe his malice against Christ, and bring upon himselfe the guilt of his bloud: but see how bad tis to trust our own good meanings, and how easily wee may commit a fault, whilst we verily thinke we doe avoide it. The heart of man is wicked, many times making profession of love, when tis full of secret enmity and hatred: withall, mans heart is so strangely deceitfull, that it may sometimes hate, where it directly intends to love. The truth of this is certaine, and of singular use in judging truely of our spirituall estate. I will but briefly touch in so much as concernes our present purpose, *Exod. 20. 5.* God threatneth to punish Idolaters to the fourth generation. Yeabut why should God be angry with his friends? they honour God, and would not for a world robbe him of his glory; tis not the creature,

ture, but him they worship in the creature: their piety is so great towards him, that willingly they would alwayes have him in their mindes, and what better than an image to put them in remembrance? They desire much to have their weaknesse helped, and a lively picture is a singular matter to stirre up devotion; besides, their reverence of this majesty is so much, that in very modesty they will not presume into his presence, but by mediation of a Saint or Angel; and he that honours Gods friends, doth not, they hope, dishonour God. Thus plead they of the Romish Church, and the like pretences had the ancient Idolaters among the Gentiles and Iewes, thinking verily that in thus doing, they had demonstrated much love towards God. But doth God take it so? no, in his wrath and jealousie he will punish them and their posterity, as haters of him: for did they love him, they would have kept his commandments, as it is, vers. 6. worshipping him as himselfe had prescribed, not as themselves listed. And this hatred which Idolaters beare towards God, is most manifest, when at any time God shall send his Prophets and Ministers, to charge them with his commandment, and require them upon their allegiance to forsake such their courses, then doth the malice and bitterness of their hearts breake forth outrageously in all despitefull contempt and cruell usage of the Lords messengers, as all the stories of the Scripture doe testifie. Again, theres no doubt but the Scribes and Pharisees, thought that Christ used them very hardly and uncharitably, when he told them that they allowed the deedes of their forefathers, in murdering the holy Prophets of the Lord. Christ, if he would, might see well enough that they were no such men, nor so bloody minded, their doings testifie the high opinion they have of the Prophets [*for they build the tombes of the Prophets, and garnish the sepulchres of the righteous*] let their owne words be witnesse of their dislike they have of such foule facts, [*If we, say they, had bene in their daies of our fathers, we would not have bene partners with them in the blood of the Prophets.*] No, would not? then tis likely a Prophet

Mat 23, 29. &amp;c.

shall finde honourable entertainement among the Scribes and Pharisees, if he live in their daies. Now see, tis a Prophet that speakes unto them, that great and only Prophet, whereof all others spake; namely, the Messias: if they honour any, theyle sure honour him. Nothing lesse, the very same murderous minde their fathers bare towards the old Prophets, the same doe these their children carry toward this Prince of Prophets; witnesse that of Christ, *Joh. 8. 40.* [*Now yee goe about to kill mee, a man that hath told you the truth, which I have heard from God.*] And as much kindnesse would these men have shewed to any of the Prophets, had they been then living, and as eager in rebuking those vices for which Christ taxed those times. Wherefore, Christ knowing the ungracious temper of their hearts, full of all hypocrisie and wickednesse, justly pronounceth them guilty of their fathers fault, and tells them in plaine termes, that [*the blood of all the Prophets, shed from the foundation of the world, shall bee required of that generation.*] as you may reade, *Luk. 11. 47. & seq.* Againe, should these Pharisees and other Jewes who crucified Christ, have beene told before hand, how vilely and maliciously they would use the long expected Messias, whom they so much honoured and desired after: with what indignation, thinke you, would they have defied him that should thus have called their loyalty in question? Well, Christ is come amongst them; do they receive him lovingly? No, now their hate love to the Messias is turned to hatred and despight; they vilifie him by base reproaches, and conspire against him by all meanes possible. Whats now the cause of this? did not Christ manifest himselfe even unto their consciences what he was? Yes, but heres that marres all; 'twas another maner of Messias that they lookt for, a magnificent King, under whom they might domineere over all the world, live in state, and enjoy their pleasures; such a one they expected, such a one they lov'd: as for Christ, he was a poore man in shew, and little hope they saw of great matters by him; besides, he was, as they thought, too too eager in reforming the monstrous abuses

abuses of the Jewish Church; he was, as *Malachy* prophesied of him, [*like a purging fire, and like Fullers sope. sitting himselfe downe to trie and refine the silver, yea even to purifie the sonnes of Levi, and to purge them as gold and silver, that he might offer unto the Lord an offering in righteousness.*] *Mal.* 3.2.3. He fals foule upon the ambition, covetousnes, hypocrisie, & other great enormities of the Pharisees, Scribes, & chiefe Rulers; he spares none, but freely reproves every offendor, and smites at every corruption with that sharp two edged sword, which goeth out of his mouth. This enrageth the corrupt mindes of the Iewes, and quite dasheth all their imaginary love and respect, which they seemed to beare to the Messias, the honourable and good affection which they had conceived towards his person, is turned into the very gall of bitternesse, when once his person appeares accompanied with such circumstances and qualities, as are utterly distastefull to their false opinions and corrupt affections. So that now, as the Prophet *Malachy* had foretold, so it falls out, [*Who may abide the day of his coming, and who may endure when he appeareth?*] *Mal.* 3.2. These Iewes could not abide it with any patience, nor can any whose hearts are like unto theirs.

Now the cause of all this, why men indeed may hate that good they seeme to love, is from that perpetuall enmity which is betweene the flesh and the spirit, corruption and grace. A bad man thats unregenerate, may for some respects profess much love and liking of the Gospell and of Religion, and hee may for the present speake as hee thinkes: but in the meane while he is not aware, that still there remains in him a roote of bitternesse, deeply fastned in his nature, which till it be plucked up, makes all religion distastefull to him. Theres in him an habituall corrupt temper of his heart, that stands utterly opposite to God and Goodnesse: and let it be but once stirred by the preaching and application of the Word, you shall see presently, that the man who made shew of much love and affection to Christ and his Gospell, now boyles in fierce rage and in-

ward malice against them, his heart swells with very scorne and disdain to be brought in obedience under the commands of the Word; and now he testifies to all the world, that he cares not a button for God, for Christ, for Prophet, for Apostle, for Minister, for all or any of them: they are none of his friends that will crosse him thus in his contentments, and he will be an enemy to all that thus controule him,

Wherefore you see how dangerous tis to trust our selves, wherein without great heed taken, we may be Christs bitter enemies, when we thinke we are his deare friends. Let this bee observed by those that are apt to thinke; *Oh* if Christ liv'd on the earth, or the Apostle *Paul*, or some other of those famous men were alive to preach unto us, wee would honour them with all possible reverence, we would kisse the ground they trod on, chaine our eares to their lips, follow them, heare them, observe them, doe as they bid us. Fond conceits of men that know not what they say: such was the opinion of the Pharisees touching the old Prophets [*Oh had we then lived, &c.*] such was the rich mans dreame in hell, [*Oh, father Abraham, but if one come from the dead.*] Wee know how vaine these imaginations were, and will alwaies prove. Men admire vertue when they see it not, and the old Proverbe is true, Dead men doe not bite: The Prophets are dead, Christ is gone to heaven, *Paul* preaches no more, their names are now most honourable; tis a credit to bee their Disciples, and as for their writings, we can chuse either not to reade them, or not to apply them. But did we indeed see the holinesse, humilicy, zeale, severity against sinne, strictnesse of conversation, still living and breathing in these men: were Christ againe in that his humbled estate, or any of his servants to preach unto us out of our Pulpits, should they with their accustomed boldnesse and zeale freely rebuke the disorders that are amongst all sorts of men, the Atheisme, Infidelity, Profanenesse, Pride, Luxury, Oppression, &c. that are now in the Christian world; Christ must be crucified againe, and scorned



scorned as much as ever, *Paul* should againe be accused by many a *Tertullius* for a pestilent fellow, and mover of sedition throughout the world, *Act. 24. 5.* *Amaziah* would make a complaint upon *Amos* to *Ieroboam*, that *Amos* hath conspired against him in the midst of the house of Israel, and that the Land is not able to beare all his words, *Amos 7. 10.* *Ahab* would againe call *Eliab* a troubler of Israel, and his enemy, because he reproves him of his Idolatry, covetousnesse, and murder, *1. King. 18. 17. & 21. 20.* Looke what measure they found in their times, the same they should finde. The reason is manifest from that of *Salomon*, [*the righteous is an abomination to the wicked*] impiety and ungodlinesse abhorres the fellowship of holinesse and puritie; they that doe evill will hate the light: and that of *Christ* stands good for ever, *Ioh. 7. 7.* [*The world hateth mee, because I testifie of it, that the workes thereof are evill.*] It hated him then in his owne person; it hates him now in his Word, Sacraments, Ministers, and Ambassadors, all which are by ungracious men, yet calling them for Christians, derided, scoffed, contemned and trampled upon by a thousand indignities: and hate him it will still, so long as *Christ* by his Word & Ministers shall rebuke men of all their ungodly doings. It is not possible that men should ever love those, in whom as *Salvian* speakes, *Nihil vident suum, quoniam Dei totum*; they see nothing agreeable to their owne humours, because all things agreeable to Gods will. Prov. 29. 27. De Gub. l. 8.

To conclude then, let us not thinke, that because we are baptized, professe Religion, heare the Word, receive this Sacrament; we are therefore such as doe truly love and honour the Lord Iesus Christ. No, let us goe upon a surer ground, and that is that most certaine and infallible rule which *Christ* gives, *Iohn 15. 14.* [*Ye are my friends if you doe what soever I command you.*] Hee loves him truly that loves to obey him, and for his sake will be content to doe any thing he bids him: be disobedient, and pretend what thou wilt, thou art an enemy of *Christ*, and *Christ* an enemy of thine. Thinke of this seriously as many as God shall touch

touch their hearts to goe unto the Sacrament, that they may first purge their soules of their inward rebellion, and naturall hatred of Christ, lest whilst they in the Sacrament seeke for life by his death, they become guilty of his death. And remember, that as the blood of Christ sprinkled on the soule by an holy faith, speakes better things than the blood of *Abel*, namely, for mercy and pardon to be given us: so where tis despised and troden under foot, being counted as an unholy thing, it cries much lowder for vengeance than did the blood of *Abel*, and deserves a sorer punishment than any transgression against *Moses Law*, *Heb. 10. 28. 29.*

Thus we have seene the nature and quality of this sinne of Vnworthy partaking at the Lords Table: it followes that we goe forward unto the meanes which the Apostle here prescribes for the avoiding of this sinne, and that is diligent examination of a mans selfe before he come unto the Sacrament. This the Apostle sets downe, *vers. 28.* in these words:

*Wherefore let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup.*

The words need not any curiosity in the division or interpretation of them. The sense is plaine: Heres a duetie commanded unto us, thats Examination of ones selfe; and here the time or particular occasion that requires it, thats Before we come to the Sacrament. Tis not put to our discretion, the words are imperative: Let a man examine, let him eate; He must doe both, but first examine, then eate. The practicall conclusion that hence issues out, is this.

[It is a necessary duetie of every one, first to examine himselfe before he presume to come to the Lords Table.]

In unfolding unto you this point of most excellent practice in Christianity, let us ascend a little from the particular to the generall; first touching upon the nature, necessity, and use of Selfe-examination considered at any time, then descending to the explication of this duetie, with its particular relation to the Sacrament.

To examine ones selfe is in brieft, to take a true survey  
of

of our spirituall estate in grace. This is done by comparing our present condition, what we finde in our selves, with the Scriptures. The Scriptures are they that supply unto us all Articles to be inquired of; telling us what is good, and required of us, what evill, and forbidden to us. They acquaint us with the nature of every sinne, of every grace, making a full discovery of the kindes and properties of both. When now a man shall question himselfe upon such interrogatories as these; Such and such sinnes are forbidden in the Word, and they that love and live in the practice of them, are wicked and gracelesse persons, Am I one of them that delight in doing such things? Again, Such and such graces and duties are required of all those that are truly good and godly men, Have I those graces? Doe I practice those duties? The conscience being thus examined, will returne a true answer to every question, Yea or Nay. Whence it will be easie to give a true censure of our spirituall estate, how matters goe with us in regard of grace or corruption. This is, in few words, selfe-examination: the necessity of which duty will appear unto you by consideration of a double consequent that followes; one upon the neglect, the other upon the Practice thereof.

1. The neglect of this Christian duty, breeds ignorance of a mans spirituall estate: a fault very easie to be run into, but be yee assured, of very great danger to those that take no notice of it in themselves. Tis true, that mans heart is deceitfull above all things, and tis very difficult to know it thoroughly; besides that, love of sinne and selfe-love makes us unwilling to see our owne foule corruptions, or to enquire after such vertues and graces, as we know the want of them would but grieve us, and we suppose withall, that if we had them, they would be but a burthen to us. Wherefore we are apt to cast a vaile upon our understanding, and take up our rest in an ignorant perswasion, that all is well with us, because wee list not to know what wee want. Which resolution how dangerous it is, will soone appeare to any that can understand what mischiefs these are;

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namely,

namely, hardnesse of heart, presumptuous boldnesse in sinning, continuall danger to fall from bad to worse, and a fearfull preparation for all future terrors. There is no Milstone or Adamant so unyeelding to the stroke of the hammer, as is that heart which hath once for all taken up this concussion, All is wel with me. Counsel him, admonish him, threaten him out of the Word, *Lapis dixeris* (in another sense) he heares you not, you may hold your selfe quiet, he is well and warme, what doe you disquieting him? Discover unto him the danger of such courses as hee followes; that if he continue therein he runnes upon his owne eternall ruine and destruction, you move him not a jot, except it be to choler: in which, for your courtesie, he'll returne such an answer as this; Sir, shift for your selfe, care not for mee, I trust to doe well enough for all that you say to the contrary: and so he goes on presumptuously, till at last he perish in his great folly. Besides, such a carelesse regard of ones spirituall estate, throwes a man every moment upon a thousand unexpected dangers. Hee that knowes not how bad he is, assuredly he cannot tell how bad he shall be. We walke among snares, and temptations are laid for us, which way soever wee turne our selves about; to prevent these, there needs great wisdom and watchfulnesse: hee that hath neither, can hee hope to escape taking? When the prudent are oftentimes caught, what shall become of rash and heedlesse adventurers? Surely experience tells us what is the issue of such wretchlesse and ill-advised men: when God in his righteous judgement shall suffer them to fall upon some fearfull temptations, that fit their secret, but to themselves unknowne corruptions, they take fire at the first stroke, and breake out into those vile impieties, which even themselves aforetime could not thinke of without detestation. But yet theres a misery worse than all this: when once God shall awake such a sleepy conscience, and teare off that covering wherewith sloath and security had muffled and over-spread it. When by some notable judgement fallen off a man, God shall quicken in him the remembrance

membrance of his former iniquities, or when sicknesse shall seaze on him, summoning him to death, and death to judgement, when he shall see his sinnes set in order before him, and large rolles of inditement written against him, within and without full of sinnes and woes: thinke you not that a man hath then rewarded evill unto his soule, by plunging himselfe into those perplexities, which watchfulnesse in time would have prevented? Oh what a maze is such a man in, who hath so many reckonings to be made up; when new and old must be reckoned for at once, when so many thousand thousand debts are to be cleared, whereof there is not so much as one poore farthing discharged? Had it not bene wisdom to have lookt into these things betimes, againe and againe to have set all reckonings to right, to have gotten the debt-booke crossed, the obligation cancelled, and a discharge sealed up unto our consciences in the blood of Iesus Christ? This had bene a safe course; and not like desperate Bankreuts to let all things runne at adventure. Then might one have rejoyced in sicknesse, and triumpht in death, being delivered from all those terrors, which utterly overwhelm those carelesse persons, who in their daies of peace and health never remembered God or themselves.

This and more also if more can be, is the danger of this duty of examination, neglected: the benefit that comes by the

2. Practice of it, is on the contrary, a distinct and cleare knowledge of our spirituall estate. By this prooffe and examination of our selves, we shall know plainly whether we be in the Faith, whether Christ be in us, yea or no; whether wee be dead in sinne, or alive to righteousness: we shall see what graces we have, what we want, what corruptions we have overcome, what do yet overcome us, what godly duties we practise, what we omit, where we doe well, where wee faile. This will discover unto the whole temper of our soules, what evill affection is strongest in us, in what thing we are aptest to sinne, that so we may

2. Cor. 13. 5.

be the more heedfull to prevent a danger; againe, what graces are weakest in us, what most usefull for us, that so we may get these and strengthen those. This particular distinct knowledge of our selves, will bring forth these three blessed effects.

1. Wakefulnesse and Tendernesse of Conscience. He that is thoroughly acquainted with the state of his bodie, that knowes what dish is hurtfull, what healthfull to him; he that hath found what the danger of a surfeit is, will be, you may be sure, wary of his diet and course of living. Nature learnes us this care over a crazie body, and grace will teach as much watchfulnesse over a sinnefull soule. He that hath taken thorough notice of the great distempers of his heart, how quickly enticed by every temptation to practise any evil, to neglect any good duties; He that hath found how ougly and fearefull the face of sinne is, when it is presented in its true shape, stripped of all its lying pleasures or profits, and accompanied onely with Gods hatred and curse, He that hath found what it is to venter upon sinne, with the losse of Gods favour, the joy of the holy Ghost, the peace and sweetest repose of a good conscience, blame him not, my Brethren, if hee bee affraid of sinne. Doe not censure him for foolishly precise, if he often aske, and inquire, and doubt in many particulars of his practice, not daring to hazzard himselfe where haply hee sees others goe on confidently. Nay, blessed is this temper of the heart, if that of *Salomon* be true, [*Blessed is hee that feareth alwaies.*] By how much more odious is the sinne of those, who in their hearts despise this tendernesse of conscience, and with their tongues rayle, revile, and curse it, deeming it the signe of a silly effeminate mind to be affraid of any sinne, especially of small offences? But ever let those that beare the faces of men, and name of Christians, detest such impiety, that tramples under foote with scorne and disdain, the most precious comfort of a Christians soule, a Good Conscience. Those men will then see their errour, when God shall coole the heate of their high bloud, and re-  
bete



bete the edge of their furious resolutions, by casting them upon their beds of affliction, and scourging them with the rod of his indignation. Then they will confesse that a good conscience, softened by grace, and purged by the sprinkling of the blood of Christ, from the guilt of sinne, is more worth than millions of those unlawfull pleasures, wherein only, they sometimes thought, true contentment was to be found.

2. Humility. He that shall often looke his face in the glasse of the Law of Liberty, which will not make him one jot fairer or fowler than he is, but truely discover unto him all his deformities; such a one will not bee forward to fall in love with his owne beauty. When he sits downe to trie himselfe by this Law, he findes therein all perfection of holinesse commanded, but not the thousand part of this holinesse and goodnesse in himselfe. He reades in the Law large Catalogues of sinnes forbidden, upon paine of Gods eternall displeasure, and in his owne conscience hee findes the guilt of all or most of those transgressions. When he scans his best workes, he findes they fall farre short of that faith, zeale, sincerity, and perfect charity, wherein they ought to have been performed. This examination lets him see that he hath little wherof to be proud; & now what ever others may thinke of him, he knowes so much evill, and so little good by himselfe, that he cannot thinke highly and honourably of himselfe. Let him be despised, reviled, reproched as base and vile, it is no corrasive to him; for why? he abhorres himselfe more than another can despise him, and is more vile in his owne esteem, than he can be in anothers reproaches. Thus when he looks on his graces, he sees Gods glory; when on his sins, his owne shame: which breeds in him all humble affections of thankfulness to God, that of bad hath made him good; and carefulnesse in himselfe, that of good he may become much better.

3. True Peace and Comfort in life and death. Often reckoning (saith the Proverbe) makes long friends. This

never truer than in this matter: He that often calls himselfe to a strict account, judging himselfe for his transgressions, weeping over them in godly sorrow, never ceasing till pardon be obtained, this man alone possesseth his heart in peace and comfort. Hee knowes God is at peace with him, and therefore nothing can put him to much feare or trouble: which makes him with much quietnesse and resolution expect the approach of all adversity, of sicknesse, of death, of judgement. Again, whereas the joy of a mans heart in this life is, that hee shall be saved in the life to come; this can never bee found where no examination is had, upon what reasons and certaine grounds this hope is built. Many have fell short of that they looked after, because they expected heaven, when it did not belong to them. A severe trial of our selves will prevent this error, and give exact notice of the truth of such graces, which God hath given us as pledges of future glory, that so shall our rejoycing in the hope of salvation bee full and perfect. Lastly, our joy and peace will be by this meanes constant, whilst through frequent examination of our hearts, and watchfulnesse over our waies, wee shall prevent many sinnes that would wound our consciences, and pierce our hearts thorow with many sorrowes.

*Vse.* You see the duty; but all this is nothing worth the knowing, unlesse you will practise it. The practice, I confesse, is hard: men being loth to see that by themselves which they like not; and Satan, as loth men should do that, which he knowes would doe them good. For man, tis impossible to him to perswade the heart; but oh thou, that Blessed Spirit of Grace, which speakest to the heart of the unwilling, to make them willing to every good work, perswade your hearts and mine to the serious practice of this most Christian duty. My beloved Brethren, I cannot but be earnest in this matter, because, who can but see and bewaile the backwardnesse and generall neglect of us all in this point? Tis a shame to see the carelesnesse of most, that seeke to know all things but themselves. They enquire af-

ter all without them, nothing within them. Their minde  
 are as ill set as their eyes, they can turne neither of them  
 inward. Speake I this of the unlearned, or of the learned  
 also? I would I did not of these. But tis no breach of cha-  
 rity to say, that there are many among us, who know the  
 Histories of a thousand yeares past, that yet cannot tell you  
 the particulars of their owne lives; men well acquainted  
 with the mysteries of Arts & Nature, but utterly ignorant  
 of the secrets of their own soules. How many are there a-  
 mongst us, that can say with *David, Psal. 119. 59. [I have  
 thought on my waies, and turned my feete unto thy testimonies?]*  
 Nay, we have a thousand matters to thinke on all the day  
 long, the night too, the weeke, the yeare: but who sits  
 downe, and thinke on himsele, questioning thus with his  
 owne heart; What am I? What doe I? How live I? Such a  
 course I follow, is it good and lawfull? Such things I doe  
 not, are they my duty, yea or no? Is God my friend? Am I  
 his? What hope have I of heaven? Say I dye to morrow,  
 to day, this very houre, wheres my assurance I shall bee sa-  
 ved? What Apology can I make against the accusations of  
 Satan and my conscience? Will Christ be mine Advocate  
 when I shall stand in judgement? Doe I grow in grace, or  
 doe I decay? Doth my Faith, my Love, my Obedience, my  
 Knowledge, increase or decrease? Am I better this yeare  
 than I was last? What sinnes have I conquered now, that  
 held mee in combate then? What graces have I obtained  
 now, that I had not then? Do we thus commune with our  
 owne hearts, upon our beds, or in our studies? Surely when  
 God looks downe from heaven upon us in our severall  
 impleyments, taking notice of our busie imaginations and  
 enquiries; may not hee say to us, as he spake by *Jeremy* to  
 the Iewes, *Ier. 8. 6. [I hearkened and heard, but they spake not  
 aright: no man repented him of his wickedness, saying, What  
 have I done? every one turned to his course, as the horse rusheth  
 into the battell.]* Yea this enquirie, What have wee done?  
 seemes only to be wanting among so many questions, as are  
 every day scauned by us. Hence it comes, that most of us,  
 when

when we are brought to the triall, and required by others or our owne consciences, to answer distinctly touching the estate of our soules, in matters betweene God and us, we shuffle and shift it off, with an, I thinke so, I hope well, I perswade my selfe all shall be well, I shall doe as well as men of my ranke: but in the meane time, all these hopes and good opinions goe upon no cleare and certain grounds at all. Me thinks that admonition of the Apostle, *Heb. 3. 12.* should shake us out of this lazic humour [*Take heede, Brethren, lest there be in any of you an evil heart of unbeliefe, in departing from the living God.*] Looke to it, a man may bee starke naught, and yet thinke himselfe good: it stands us in hand to goe upon sure proove in so weighty a businesse, and not upon blinde surmises and groundlesse presumptions. Here therefore let mee exhort you to observe two directions.

1. To take all opportunities that shall be offered us for the exercise of this duty. We are not at all times a like disposed to this; there are speciall occasions that fit us for it. Many times one sad accident or other turnes home our thoughts to our selves, and makes us see what we are in other men. The losse of a deare friend, the sound of a passing-bell, the sight of a dying man, hath a strange vertue many times, to compose a disordered heart, putting it into an excellent calmenesse to attend any religious imployment. Sometimes a Sermon hath set us to rights, and sent us home quickned with much holy affection more than ordinary. Sometimes vacation from all businesse, lends many a silent and still houre. Sometimes a fit of naturall melancholy and pensivenesse, makes us apt for inbred speculation. Sometimes a wakefull bed calls upon us to examine our hearts. Many such occasions God offers, if wee were wiseto see them, and willing to make use of them. Much were gained in this, and all other Christian practices, by the observation of such seasonable opportunities, if our folly and sloath did not robbe us of so great a benefit.

2. If opportunities will not be had of their owne offering,

ring, then make some. Spare an houre in a weeke, or a day in a moneth for this businesse. Certainly tis strange how we poſt over the time of this our ſhort pilgrimage: wee eate away one part, ſleepe away another, idle away a third, and of the remainder God hath by farre the leaſt part. Doe we ſpend two houres of foure and twentie in religious ſer- vices? Nay one were a faire allowance with moſt of us. What ſhall we ſay? Is not heaven worth the having? or may a man ſo eaſily get thither? or muſt God give it ſus when we ſecke not after it? Let them bluſh for ſhame of their intolerable careleſneſſe, who have ſo much, or ſo lit- tle to doe, that they never could ſpare day or houre for theſe meditations, to ſet themſelves of purpoſe upon a thorough examination of their owne hearts and lives. Tis ſingular profanenefſe for a man that hath a God to ſerve, a Soule to ſave, a Heaven to hope for, a Hell to feare, Sinnes to be avoided, Graces to be gotten, yet not to find an houre ſpare to thinke of theſe weighty affaires. Tell mee not, thou haſt a calling, a ſtudy, many buſineſſes that require thy preſence and diligence, and thou canſt not intend all. Intend thou the chiefeſt; and thats Religion: Diligence in a calling, knowledge of arts, ſkill of languages; in a word, Learning will never bring a man to heaven; tis Re- ligion muſt doe that. That is good in its time and place, this only abſolutely neceſſary: When love of learning and preferment tells thee tis needfull thou be a ſchollar, let love to God and thy ſoule make answer, tis more needfull thou be a Chriſtian: care for that, but not before this. Moreover, know this, that convenient ſeaſons wiſely cho- ſen and ſpared from civill imployments unto religious ex- erciſes, never hinder but bleſſe all other our affaires. And perſwade thy ſelfe now of this truth, which one day thou ſhalt not chuſe but acknowledge, That thoſe daies and houres which are ſpent in prayer, in faſting, in examinati- on of thy heart, and ſuch other exerciſes of repentance, will bring thee more true peace and comfort upon thy death bed, than all other times of thy life beſides. Where-

fore be wise, and redeeme the season: and thou that in thy busiest employments, canst every weeke, every day, finde a spare houre for to talke with a friend, to sport, to doe nothing, to doe evill; save this waste, and turne it to a better use, and let God have that small part, who deserves all. Beloved, let me heartily intreate you, to reserve to your selves some time for these purposes. I will stint no man, and I thinke, I shall over burden none, if I should perswade each one to set apart from all businesse an houre or twain in a week, a day in a moneth, for this spirituall exercise. Our great negligence, gives occasion of despairing, that we shall never equall those rare patternes of holinesse, which this and other ages have commended unto us; who thought it no wearinesse, every night to scan the actions of the day, every weeke, moneth, and yeare, to make survey of what had been done in that time. Their industry was blessed, and they enjoyed the fruits thereof, in all abundant increase of graces and comforts, and the world cannot but acknowledge it. Let us follow them, though we cannot overtake them; and we also, according to our endeavour, may expect a blessing too, in all increase of grace and peace unto our soules.

Thus of this duty in generall, as fitting to be used by a Christian at all convenient occasions; let us come to consider of it, as it is a speciall preparation before the receiving of the Sacrament, when by no meanes it ought to be neglected. Whosoever will eate of that Bread, and drinke of that Cup, must first examine himselfe.

This 1. Excludes from the Sacrament all such, as thorough naturall or casuall impotency, are not able to examine themselves: as Children, Fooles, Madmen.

2. The necessity of this practice, leades us to enquire wherein this examination doth consist, that every one may know how to discharge himselfe therein. In generall, the summe of this triall, is, Whether we come worthily to the Sacrament, or no. Now to make us fit and worthy partakers of the Sacrament, there are required in us (as heretofore



tofore hath been shewed) divers spirituall graces, whereof whosoever is destitute, he certainly profanes this holy ordinance, and by unworthy receiving, makes himselfe guilty of the Death of Iesus Christ. Wherefore wee must know what those graces are, and whether they be in us in truth, yea or no. There are chiefly these Graces required in a worthy receiver, Faith, Repentance, Charity: touching which we are to enquire after some certaine and infallible rules, whereby we may be assured, that we have or want those graces. This I shall doe briefly in every one of them.

For the triall of our Faith, whereby we firmly rest our soules upon the promise of salvation in Christ, we have these two certaine markes to discover the truth of it unto us.

1. Equality of Obedience unto all Gods Commandments: True Faith hath alike respect to every word of God. He that truly beleeves any one part of Gods will, beleeves the rest also; because hee knowes, all is of God. Whosoever therefore shall say, That he doth this good worke, or leaves that ill practice, out of Faith in Gods Word, because he beleeves Gods commands, prohibitions, and threatnings in such and such particulars: this man tells an apparant lie, if his constant endeavour be not the same in all other particulars, wherein his Faith and Obedience stands engaged unto God, as deeply, upon as strict termes, as in those few things that he observes. This point hath been heretofore more at large handled in its proper place; and therefore now I doe but name it. Let it alwaies be remembred as an infallible triall of that Faith which is sound and sincere. Looke we then every man into his life, and take we good heed to our waies, whether they be strait or crooked: If thy practices be uneven, that thou obeyest in some things, not in others, taking liberty to transgresse, where pleasures, profits, or any predominant carnall affection craves service and satisfaction at thy hands, doing just so much of Gods will, as may stand with

thine owne and other mens good liking : In this case, thou must seeke for true Faith, for as yet thou hast it not. But if thy courses be regular and uniforme, that in all things thou unfainedly endeavourest to bring thy will to Gods will, offering thy hearty obedience to every thing that he commands thee, to things that crosse thee and the world, as well as that content either; not caring who be offended, so God be pleased by thine obedience: In this case, thou maist rejoyce, in that thou hast a sure testimony in thy selfe, that thy Faith is without falshood and hypocrisie.

2. Trusting on God in all temporall matters. Gods truth is the same in promises of this life, as in those of the life to come. Wherefore he that affirms, that he beleeveth undoubtedly God will be gracious to his soule, according to his mercifull promise in Christ; if he tell true, he must also beleve undoubtedly, that God will provide for his body, according to those loving promises, which hee hath made in matters of this life. He then that being placed in low estate, seekes by indirect meanes of bribery and flattery to climbe higher, disdainig to wait on the provident hand of heaven, which will soone finde a fit advancement for him, when he is fit for it: He that is in poverty, and will grow rich, or that is rich, and will become mightie by fraudulent and unjust practices: He that is wealthy, stored with sufficiency in temporall blessings, yet still cares and fears, lest he should want, & fall to beggery: He that dares not be liberall to the poor, for fear it should impoverish his estate: He that in adversity makes flesh his arme, putting his trust in his purse, his wits, his friends, making haste for his escape by all unlawfull shifts, leaping the wall, not staying till God open the prison doore: He that dares not trust God with his children, fearing their miscarriage, except himselfe see them well provided for: all these and the like have not learned as yet, what it is truly to beleve the promise of mercy of Christ Iesus, when as they dare not take Gods word for smaller matters. Tis certaine he doth not indeed trust God with his soule, that dares not trust

trust him with his estate. But when in all occasions and conditions of this life, a man can patiently wait on God, using lawfull meanes, committing the successe to God, preparing himself with contentednesse for every event, howeuer God shall dispose of matters: this confident and quiet resolution flowes from the stedfast apprehension of that glorious and rich mercy, which God hath vouchsafed to his soule: which makes him rest assured, that all things needfull will be supplied in season for the reliefe of body and estate. This for the triall of our Faith.

The second Grace to be enquired after, is Repentance; which we may describe to be, A spirituall sorrow for sinne, joyned with a true hatred of it. Theres inward griefe for the fact, and the offence thereby given unto God: And theres inward hatred or aversion of the heart, from the foulentle and corruption of sinne remaining in us. This change of the affection is wrought in true Repentance. The proper markes whereof are expressed by the Apostle, 2. Cor. 7:11. We cannot runne over the particulars, let us take the generall summe, whereunto they may be cast; and that is, *Amendement*: This is a sure marke that will never faile; he that in truth dislikes and sorrowes for his sinne, he will endeavour to amend it. They are alwaies joyned together, Repent and Amend your lives. He that can confesse sinne, speake against sinne, and weepe for sinne, yet after a while returne freely to the practice of sinne; beleeve him not, theres seven abominations in his heart: he loves sinne in his very soule, even then, when his tongue and his eyes seem to proclaime his detestation of it. There may be, I confesse, a relapse into the same fault, thorough much infirmity and violence of temptation: but a willing continuance in any ill course, and true Repentance, are utterly incompatible. Wherefore this triall is easie; see what reformation there is in thy life: if when thou hast been reproved by the Word for such faults, as thou knowest thy selfe guilty of, thine heart hath smitten, and thy soule been humbled within thee with that sorrow, which

hath brought forth a full resolution and constant endeavour of Amendment, then maiest thou be truly called a Penitent Convert; but if for the present thou didst cry God mercy, and after ward holdest on still in the same ungodly practices, then reckon thy selfe to be as thou art, an Impenitent and Obstinate sinner. This of Repentance. Next followes

3.

The third grace to be enquired into, and that is Charity. This is a large word, and hath reference sometime to God, sometime to Man. Charity or Love towards God, is not properly that grace which here we understand. Tis true, the heart of man ought to be replenished with heavenly love unto God and Christ, in all spirituall exercises; and especially in this Sacrament, wherein their love to him is so graciously revealed. But the triall of the two former graces, will quickly shew what true Love of God there is in us: He that Obeyes, Beleeves. He that Amends, Repents. The very same, Obedience and Reformation, are the touch-stone of our Love to God, according to that infallible Canon set downe by our Saviour, *Ioh. 14. 15.* [*If you love mee, keepe my commandements.*] He that will not do what God would have, he hates God & Iesus Christ at the very heart, let him make never so great shewes of love unto them. But we passe from this, to that Charity which properly comes hereto be enquired after, viz. that which respecteth man; which in generall, is that affection of the heart, whereby we wish good unto our neighbour as to our selves, and are willing, in what we are able, to doe him that good, we would have done to our selves in his case. This affection is branched by the Apostle *Peter*, *2. Pet. 1. 7.* into two parts; 1. Brotherly Kindnesse, and 2. Love. Thats more particular, respecting man as a Christian, made one of the household of Faith, and of that blessed number of those, whom Christ is not ashamed to call Brethren. This is more generall, respecting man as man, made like unto us in one communion of Nature. Let us see what may be the triall of our Charity both waies.

Heb. 1. 11.

1. Of

1. Of our Love unto the godly. The prooffe hereof is this: If it be indifferent, without respect of Persons; if it be constant, without respect of Times. He truly loves a righteous man in the name of a righteous man, because he is such, that can finde in his heart to place his entire affection any where, where God hath placed his, be he stranger or acquaintance, meane or mighty, honourable or base: tis all one, if God have cast his love upon him, thats sufficient to make him worthy of any mans love in the world Does his estate alter, & falls he into disgrace with the world, into persecution, into poverty? Charity failes not for all this. Tis not affliction shal divide between *Jonathans* soule, & the soule of *David*. Religion ties no such loose knots between Gods love to us, or our love one to another. Nor tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor perill, nor the sword, nor death, nor any thing can separate us from the love of God our heavenly Father; and how then should these things worke in those, that are his children, a breach of affection one towards another? But now on the contrary side, He that loves Religion in a rich, gentle, or nobleman, but sleights it in a poore and meane man: He that loves the company and commerce with those that are Religious, because they are affable, of faire and pleasant conditions, men of excellent endowments for learning, policy, &c. because able to doe him a good turne or an ill, or in regard they are such as will deale truly, and not cozen him: He that can looke strangely upon a good man in adversity, turning him off with a few cold words, when he seekes for some helpe at his hands: He that of many children hath some truly Religious, yet in dividing his estate, hath no respect to Grace, to honour that with a speciall blessing: He that in marriage desires Religion only as over-weight to so many pounds of gold; such mens love unto Religious persons is meerly counterfeited, and no better than plaine dissimulation.

2. Of our Love thats common to all men. Amongo-  
ther arguments of this Charitable affection, wee have  
these

these two that are infallible, whereby we may proceed in this triall.

1. When a man can truly grieve in the Evil, and heartily rejoyce in the Good that befalls our neighbour. This is a sure marke of a charitable minde, when a man can truly grieve at their afflictions, pitie them in their decayes, losses, disgraces, sicknesses; but above all in their Sinnes. When a man can visit them, counsell them, comfort them, reprove them in love and mildnesse, and pray heartily for them. Again, in such good things as befall them, if we can unfainedly rejoyce in them: in their graces, their civill vertues, their learning, their reputation amongst men, their places of preferment, with the like. If we can wish them well to thrive with those good things, and desire that they may doe much good with them. If we can speake well, and thinke well of them, because God, the Church, the State hath use of them, what ever relation they have to us; yea especially, though their credit seeme to obscure and hinder ours. This is true Charity, like that of *Moses, Num. 11. 29.* [*Would God that all the Lords people were Prophets.*] Is he Magistrate, Minister, Schollar, &c. as good or better than I am, Would God not he alone, but all others were so too, that amongst the good, I were the meanest. But on the other side, privily to rejoyce in the evils of other men, to repine at their prosperity, to be displeased with our neighbour for being equall, or better than our selves, and halfe angry with God for making him so; these be symptomes of a bad minde, wherein malice, envie, and spite, have eaten up all loving respect vnto our brethren.

2. A minde willing to pardon offences done to us, and to seeke reconciliation where we have given them. This is a very hard matter to put in practice; mens mindes are so full of pride, scorne, and malice, that they cannot stoop to others: they count it cowardlinesse to put up a wrong done them, and basenesse to acknowledge an injury done to another. Wherefore they resolve to take no wrong, to doe



doe no right. This is farre from Christian Charity, which is alwaies accompanied with a patient, peaceable, and humble minde. We see what men will doe, in case they have offended their deare friends, whom they much respect; they rest not till by just excuse, or plaine confession, they have reconciled themselves, and wonne their loves againe. Why will they not do so towards others? Tis because they love them not, nor care for their love; and therefore they are at a point: if themselves receive hurt they le right themselves if they can; if they doe hurt, let others looke to it, and get satisfaction where they can. But that heart which is charitable, preferres peace and good will amongst men, before all such wilde and furious resolutions. He will doe for man what God hath done for himselfe, who hath freely pardoned him farre greater offences; and, though he were the offended party, yet first sought reconciliation with him. Thus much for the examination of our hearts touching these severall Graces. In conclusion I will but name two questions, and answer them in one word.

1. What is to be done, if, after examination, we finde our selves unworthy?

I answer, They that finde their wants of these Graces, and acknowledge it, mourne for it, pray for the redresse of it, these are indeed worthy, though not so worthy as they would be. But for those that neither have these Graces, nor care to have them, such are utterly unworthy. Dogges they are, to whom this Bread is not to be given.

2. What if men finde themselves fit at one time, need they make no further triall at other times?

I answer, Yea, they must alwaies examine their hearts. The Precept is generall, not limited to this or that time. Sinne is deceitfull, and our hearts may be hardened by such carelesnesse. A godly man is not so privileged, but hee may receive the Sacrament unworthily, committing to it in a carelesse and prophane manner. And therefore these Graces must ever more beset a worke, and fresh meanes

still used for their increase.

We have done with the sin of Prophanation of the Lords Table, in Vnworthy receiving of those holy mysteries, mentioned vers. 27. We have also shewed what is the meanes whereby that sinne may be avoided; which is due examination of a mans selfe, spoken of, vers. 28. We must now goe forward unto the punishment of this sinne, when men come unto the Sacrament unworthily: this is set downe, vers. 29. in these words,

*[For hee that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.]*

These words containe a plaine declaration of that danger whereinto men runne, who neglecting duely to examine themselves, approch unworthily to the Table of the Lord. They bring themselves in danger of damnation that do so; and therefore they had need be very wary & circumspect, with what minde, and how disposed, they venture to come unto the Sacrament.

In the words we have two parts: First, The sin of unworthy receiving the Sacrament, mentioned before, vers. 27. Here againe repeated with an addition of an interpretation, what is meant by eating and drinking unworthily. *[For he that eateth and drinketh unworthily.]* But how is that done? the last words of the verse shew it *[Not discerning the Lords Body.]* Secondly, The punishment thats inflicted upon this sinne, which is Damnation, or Iudgement, in these words *[Hee eateth and drinketh damnation to himselfe.]*

Touching the sinne of eating and drinking unworthily, we have spoken at large heretofore; for the present, I shall only adde a word or two concerning that clause which the Apostle addes by way of interpretation, viz. *[Not discerning the Lords Body.]*

The meaning of the phraze is not obscure. To discern the Lords Body, is to put a right difference between the outward Elements in the Sacrament, and common bread and

wine.

wine. This difference is not at all in substance, but in the use; the one is profane, the other sacred; being set apart to signify unto us the benefits of Christs death & passion. He then that toucheth these outward Elements, without any due regard unto their mysticall use, as they set forth unto us our Redemption by the Body and Bloud of Christ, but useth them as he would doe his ordinary food, hee discerneth not the Lords body, because *¶* *Sanctus*, he separateth not, nor putteth any distinction between the holy and profane, but useth that which is sacred in a profane manner. Of such that doe this, there are two sorts: 1. One Ignorant, that know not the signification and use of these things, who come unto the Sacrament upon meere outward respects, without all regard to the spirituall use of it. They know not, poore soules, what it is to feed on Christ by Faith, how his flesh becomes meat indeed, & his bloud drinke indeed unto them, they have no skill in such mysteries as these. Bread and Wine they see upon a Table, and some extraordinary solemnity in the distribution thereof; and therefore, as at a great mans table, they behave themselves soberly and mannerly: and thats all the devotion they have, or thinke they need to have. 2. Another sort are Negligent persons, that know well enough the end and use of these things, but by reason of security, with other wordly and wicked affections, they become carelesse and unprofitable partakers of these holy mysteries. They stirre not up their hearts unto the exercise of these heavenly graces unto worthy receiving. They strive not for more assurance of Faith, in laying hold on the promise of grace offered them in Christ; their hearts are not touched with greater sorrow for sinne that hath crucified Christ; nor more ardent love unto Christ, who by his bloud hath washed away their finnes, nor spirituall joy in Christ, who hath done so great things for them. Their resolutions of obedience unto Christ are not quickned, with more vigor and constancy than before. But in this and all other graces, they are as they were, not a whit amended and increa-

sed by this so holy meanes, as God hath of purpose appointed for the nourishment of grace in the heart, and obedience in life. Both these sorts are faulty, in not discerning the Lords Body; the one not doing it at all, the other not as they should doe it. As in the time of the Ceremoniall Law, those that observed the Legall Ceremonies, either without knowledge of their use, or without true devotion in faith and obedience, both did profane them: so is it still in these ceremonies of the Gospell. They doe not discern the Lords Body, who either mistake the shadow for the substance, ignorantly supposing nothing else is to be looked after, but that which is visible in the outward Ceremony; or who know whereto these Sacramentall Ceremonies tend, but out of negligent profanenesse, use them not with that spirituall affection, which is agreeable to the institution of God. Of the two faults, tis hard to say, which is greater, and which the Apostle most chargeth the Corinthians withall, or whether both alike. They were a Church, but newly converted from Gentilisme, out of whom twas hard to take away, on a sudden, their former ignorance and profanenesse. They had been instructed, but yet they might in many things be misled thorough blindness. Nevertheless, profanenesse seemes to have borne the greatest sway amongst them; offending not so much, because they knew not what was their duty about the Sacrament, as for that they cared not to observe it.

The conclusion that ariseth from these words of the Apostle, is this in the generall,

[The worship of God is then profaned, when the Ceremony and outward worke thereof is performed, but the spirituall inward service neglected.]

Bread and Wine, breaking, powring out, distributing, eating and drinking, all these things are but sensible representations of spirituall good things; they are the shadow, but the substance is Christ: and therefore if the heart dwell only upon these outward Ceremonies, and Christ be neglected, the Sacrament, without all doubt, is profaned.

God

God hath appointed those things to helpe our infirmity, thereby to ascend unto higher matters; but not to nourish is in our weaknesse, still to gaze on transitory outward things. This is a generall rule, not for Sacraments alone, but in every part whatsoever of Gods most holy worship. The service of God during the time of the Law, consisted much of carnall ordinances, as the Apostle calls the Sacrifices, Meates, Drinkes, divers Washings, with such like outward observations in the Jewish Church, *Heb. 9. 10.* But yet then in these carnall ordinances, there was a spirituall worship required; namely, that these things were to bee observed with knowledge, in faith, in zeale to Gods glorie, and with reformation of life. When those externall rites were kept without this spirituall use of them, wee know how meanly and contemptibly God speakes of such a mechanickall worship, *Esa. 1. ver. 11. & seq.* He sets forth his displeasure against such services, in all termes of dislike and disdain; telling the people, That the multitude of their Sacrifices is *[to no purpose,]* that *[Hee delights not]* in the bloud of bullocks, and fat of fed beasts, that he *[requires no]* such things at their hands, that such oblations are *[vaine]* and an *[abomination,]* their solemne feasts and assemblies he *[cannot away with them,]* that his *[soule hateth them,]* that *[they are trouble to him, and hee is weary to beare them,]* And wherefore now all this disdain of such Ceremoniall worship? the reason is, *ver. 15. [Your hands are full of blood,]* Again, *Chap. 66. 3.* he sets it out to the full how acceptable such service is to him, *[He that killeth an ox, is as if he slew a man: he that sacrificeth a lambe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines bloods: he that burneth incense, as if he blessed an idoll,]* Nothing can be spoke with greater scorne and indignation: the reason wherof followes in the next words, *[Yea, they have choson their owne waies, and their soule delighteth in their abominations,]* So long as they follow this course, God detests them and all their services. Now in the times of the Gospell, Christ having \*reformed the *Heb. 9. 10.*

Iohn 4.

worship of God, hath abolished those carnall ordinances, and in roome thereof erected a worship of God \* in Spirit and Truth. Wee are to performe a spirituall worship; but yet withall, some outward bodily observations are required of us now, though very few and very easie. To fast, to bow the knee in prayer, to pronounce or heare the Word, the administration of the Sacraments in all their outward rites, these are externall and bodily exercises, which profit little where godlinesse is wanting. [*The Kingdome of God, saith the Apostle, is not meates and drinker, but righteousnesse, and peace, and joy in the holy Ghost.*] These things are first acceptable to God, and other things for them. Outward Ceremoniousnesse is meere hypocrisie, where grace and sanctity is not first mover to such observances. Tis a poore matter to forbear a meale or twaine, and yet take ones fill in sinne till he surfeit; to goe softly, looke sadly, speake faintly, and weepe a little too, as it were in sorrow for sinne, and carry in ones breast a heart unarent, unbroken, unsoftened, by true sense of sinne, and worke of grace. What profit is it, to speake a Sermon, or heare a Sermon, when onely one mans tongue and the others eares are employed for that houre? when it comes not from the Preachers heart, nor pierceth unto the hearers conscience, neither the one nor the other intending to practise as they speake or heare? To what purpose is it to bow the body to God, and yet to make ones heart like an iron sinew, thats too stiffe and stout to bend in obedience to Gods Commandements? If the tongue goe glie-be, the eyes and hands lift up to heaven, yet if the thoughts wander, the heart and affection lie flat upon the earth, will such a prayer be an acceptable Sacrifice? What availes it a man to have his face sprinkled with a little cold water, but not to have his heart washed from an evill conscience, and purged from the uncleannesse of sinnefull corruption? to take on him in Baptisme the badge of Christianity, yet in his conversation to live like an Infidell, in all disobedience to the Lawes of Christ? Will it advantage a man any  
whit,



whit, that he goes foure or five times a yeare to the ho y Sacrament, if he be either ignorant of what he goes abou , or prophanely carelesse of making good use of what hee knowes? If hee remaine still irreligious and impenitent, continuing in covetousnesse, in swearing, in lying, in idlenesse, in unjust practices to get gaine, in common neglect of the exercises of Religion, a secret despiser of grace, and scoffer at true sincerity, with other the like ungodly practices: will it helpe or save him, that at solemne times he comes to the Lords Table, there eates a bit of bread, drinks a little wine, heares a few prayers, staies till all be done, and so away the same man hee came thither? No, this helpes not, but hurts exceedingly, having brought upon himselfe the guilt of a fearfull transgression, in profaning the holy Sacrament, because hee discerneth not the Lords Body. God, who looketh unto the heart, and is well pleased in the sincerity thereof, regards no Ceremony without obedience, but hates such complementall hypocrisie, as much as we doe detest the like dissimulation in a man, that vailes bonnet, bowes the hammes, smiles in your face, speaks faire and friendly, but yet his heart is not with you.

But we passe from this point, having touched upon it heretofore; we come unto the punishment here denounced against unworthy receivers of the Sacrament, *viz.* Damnation, [*He eateth and drinketh damnation to himselfe.*]

For these words wee are to enquire what is meant by Damnation in this place, and what it is to eate and drinke it. Damnation in this place signifies two things.

1. That punishment of man in hell fire, which wee call eternall damnation.
2. Those evils which in this life are inflicted upon transgressors, which we call afflictions and temporall judgements.

Both these are included in this word [*ἁρτίωσις*] here rendered Damnation. That eternall judgement in hell fire, is hereby meant, will be made apparant unto us

1. From the nature of the sinne of profanation of the Sacra-

Sacrament; which were it but a small offence, did yet deserve the wages of eternall death, but being so hainous and horrible a crime as it is, *viz.* Guiltinesse of the Death of Christ, it must make him that commits it, obnoxious to everlasting condemnation.

2. From the quality of the persons that commit this sinne, who are partly the wicked, that continually profane this Sacrament, partly the godly, that yet sometimes profane it too. Such as bee ungodly, unbelieving persons, they, without doubt, bring themselves in certaine danger, not of temporall judgement alone, but much more of eternall damnation, for their perpetuall abuse of these sacred mysteries, whereof they partake without faith, repentance, or any amendement of life at all. As for the true beleevers, they doe sometime come unworthily to this holy Table, being now and then overtaken with security, and seduced by manifold temptations, though otherwise holy and godly men. This their negligence deserves also the same punishment, though God for Christs sake be pleased to turne from them his everlasting wrath, making them only to feele a little part of his displeasure, in some temporall afflictions, wherewith he chastiseth them for the amendement of their error.

Now that temporall judgements are signified by this word *Damnation*, is manifest also by the Text, in the verse following, where the Apostle mentions sicknesses, infirmities, and temporall death, as afflictions laid upon the Corinthians, for their profane abuse of the Sacrament. [*For this cause many are sicke, &c.*] God corrected them to bring them to repentance and amendement of their fault, that so leaving their sinne, they might escape eternall condemnation. This then is the full meaning of the word, *κηρυμα*, *viz.* Eternall and Temporall judgement: whereunto all are liable that profane the Sacrament, in not discerning the Lords Body; be they beleevers or unbelievers, godly or wicked. Only here is the difference; the one sort by this sinne deserve both, and have both, being punished eternally and tempo-

temporally too for the most part. But the other deserves both, yet feels but one, being in mercy chastised with temporall afflictions, that comming to repentance they may avoide eternall punishment. Wherefore I take it, our last Translators have with good reason rendred this word *ῥῆμα*, not [*Judgement*] but [*Damnation*] the highest degree of judgement, and that proper punishment which this sinne of unworthy receiving doth deserve.

So that the observation which \* some here make upon the word, that the Apostle here useth [*ῥῆμα*] not [*ῥῆμα*] thereby signifying not [*exitium eternum*] but [*castigationes temporales*] is not here to be admitted. Neither doth the Analysis of this place require it, nor yet the use of the word in other \* places. It being apparant that these words are used indifferently in the same signification.

Having now seene what is meant by Damnation, it is easie to understand what is meant by eating and drinking damnation; which is in plaine termes, To commit such a sinne in profaning the Sacrament, as deserves both eternall and temporall judgement. Not that there is in those outward elements of Bread and Wine any destructive and hurtfull quality, or that Christ, signified by those elements, is become of his owne nature a savour of death, and cause of damnation unto any; but because in the prophane use of these holy things they commit a fearfull sinne, whereby Gods wrath is provoked against them, to the punishing of them with temporall and eternall plagues. The Sacrament is not as poyson, which of its nature workes death in the eater; but it is the food of life, most healthfull and nourishing unto the soule, if it be received into an heart duely prepared for it. But as the fruits of that tree of knowledge of Good and Evill, might be wholesome in it selte, yet Adam did eate his death, when he tasted of it contrary to Gods Commandement: so this Table of the Lord, which is a feast of choicest delicates for refreshing of the soule, when men come rightly prepared thereto, becomes the bane and destruction of soules, when men present

X

them.

\* Zanch, ob-  
servat in con-  
fess. suam de  
Relig. Christi-  
ana, in cap. 16.  
aphor. 10.  
\* Ioh. 3. 17. 18,  
19.  
2. Thes. 1. 11.  
1. Tim. 3. 11.

themselves thereat with unbelieving, impenitent, and unholy hearts. This the Apostle signifies in that word, He eateth and drinketh [*etiam*] to himselfe damnation; to teach us, that the cause why these things, ordained for our good, prove hurtfull unto us, is not in the things themselves, but in mans sinne, that unworthily partakes of them. That other interpretation, He eates damnation to himselfe, not unto Others who communicate with him: this fits well against the Schismaticall humors of some, who thinke our Sacraments and solemnne assemblies, polluted by the sinne of those that are wicked amongst us; and therefore dare not joyne with us in the worship of God, for feare of infection: but this fits not so well unto the Text, wherein [*Non quis damnationem incurrit, sed quis fit huius exitij author indicatur,*] as Beza truely notes upon this place and word. From these words thus expounded, I deduce this practicall conclusion,

[The profanation of Gods most holy worship, deserves eternall and temporall punishments.]

I frame the Conclusion generally touching every part of Gods worship, as well as the Sacrament. 'Tis a high dishonour to the very person of Christ, when the Sacrament of his Body and Bloud is abused; tis also a horrible sinne committed against the majesty of God, whensoever wee profanely mocke and contemne him in any of those things, wherein he would be sanctified and honoured by us. And therefore we may ascend from the particular to the generall, and consider how great a sinne it is to profane any one whatsoever of the sacred ordinances of Gods service, and what punishment they incurre that doe so. All offences become greater or lesse, according as the person, against whom they are committed, is of more or lesse dignity. Therefore a sinne against God, is greater than a wrong against our Neighbour. Further, those offences which immediately touch the person offended, are more hainous than those that strike him at the rebound. Therefore if we compare the sinnes of the first Table, with the

sinnes

sinnes against the second ; in the generall, wee may judge those sinnes, whereby God himselfe is immediately contemned in this worship, are greater than those wherein he is despised *mediare & secundario*, because wee neglect our duety to man. But not to enter into an exact comparison about this point : this is for certaine, That all offences committed in the matter of Gods worship, are of a most provoking nature, such as he cannot endure without severe punishment inflicted on the offenders. Atheisme, Infidelity, hatred of God, &c. bee sinnes, the very names whereof be terrible : Idolatry, Superstition, Will-worship, Profane and Negligent worship, these have gentler names ; but be most hatefull sinnes, against which Gods wrath and jealousie burnes, to see his holinesse and honour trampled in the dust by base and sinnefull wretches. A King must needs take it very tenderly, to bee dis-regarded in those very ceremonies, wherein he lookes for speciall honour from his subjects ; much more must God be offended, if when he hath made us for to honour him, & made orders according to which wee should shew our reverence and subjection, we shall out of our pride devise other waies of our owne to worship him, or out of negligence and profanenesse of spirit, doe those things he hath prescribed we care not how. Against this sinne God hath ever revealed from heaven his fierce wrath, upon States and Kingdomes, as well as private persons, by whom he hath beene despised and neglected in his worship. [*Curfed* (saith *Ieremy*, chap. 48. 10.) *is he that doth the workes of the Lord negligently.*] This was a particular threatening against those that would spare Moab, and not execute the full judgement of God upon that people in their utter destruction, but kept backe their swords from bloud. Notwithstanding the rule is appliable to all particulars whatsoever in Gods service ; Curfed is he that doth any thing negligently, which God sets him about : for it is Gods worke, who as he is a bountifull rewarder, so is he a severe exactor of faithfull service at our hands. He will not balke us in our

reward, and accordingly he lookes we should not falter with him in our obedience. To sleight him in his worship, doing matters by halves, seeming more to content our idle humours, than ayming sincerely at his glory, is a foule contempt, and cannot but bring a curse upon us. [*Ye have despised my Name*] saith God unto the Priests, *Mal. 1. 6.* Wherein, say they? In that [*Ye offer uncleane bread upon mine altar,*] *vers. 7.* Matters were come to that passe in this Prophetstime, that neither Priest nor People cared a jot how God was served. Any thing they thought would content him; and therefore they presumed to offer that to him, which they durst not present unto their Prince or Governour; the blinde, the lame, the torne, the sicke, any thing which their covetousnesse could best spare, was a sacrifice good enough for God. Yea the whole frame of Legall Ceremonies they were utterly weary of them, counting them base and contemptible, and in effect, nothing but an unprofitable drudgery. Doth God take this well at their hands? No, he curseth them for this their impiety. [*Cursed bee the deceiver, which bath in his flocke a male, and voweth and sacrificeth unto the Lord a corrupt thing.*] The reason followes, [*For I am a great King, saith the Lord of Hosts, and my Name is dreadfull among the beahesten.*] Wherefore it must needs be a horrible offence in the Iewes, the people of God, thus to vilifie so great a majesty, when even the Gentiles themselves yeilded a more awesfull reverence thereunto.

I shall not need to stand long in proving a truth so evident; the time and paines will haply bee better employed in making application of it to our selves. A threefold use of this point I commend unto your consideration and practice.

*Use 1.* First, Information of our judgement touching such evils, as we see doe befall men in this life. Wee behold the best Churches in great calamities, the best men sorely afflicted, and we wonder that God should deale so rigorously with those that serve and worship him. Wee ghesse



ghesse at many causes, but seldome doe wee hit upon the right, which here the Apostle intimates unto, *viz.* Profanation of the ordinances of Gods worship. This Irreligiousness in Gods service, is the maine cause, as of other sins, so of all judgements Vnrightheousnesse against man, issues from irreligion towards God; and therefore in punishment we must chiefly cast our eyes that way, if wee will follow the streame up unto it first fountaine. We commonly looke another way, and put off our calamities upon other causes. If any other but the Apostle had told these Corinthians, that their sicknesses and death was sent upon them, for their profanation of the Lords Supper, they would have doubted of his opinion. Many were sicke and dyed, but what of that? men cannot live or be well alwaies; these things come at adventure, or by course of Nature: twas want of care in their dyet, twas the malignity of some unwholsome dith, want of exercise, ill temper of the body, infection of the aire, and such like causes, have made them weake and sickly; want of physicke, want of looking too, old age, or some such matter hath brought them to their end. Any thing, rather than what the Apostle speakes of, should be reckoned up as the cause of their present griefes. But hee having a better spirit to judge of matters, tells them plainly, that what ever they may imagine, twas for abuse of the Sacrament, [*For this cause*] that sicknesses and deaths reigned amongst them.

When the Iewes endured so many miseries, even from their first plantation in the land, to their small casting out from thence, they were seldome aware of this point, that their corruptions and abuses in Gods worship brought such plagues upon them: If the Philistines, Canaanites, and other Borderers upon them, doe spoile their Country, tyrannize over them, and oppresse them, with cruell slavery, as they did in the times of the Iudges, they will interpret this to be nothing but an old grudge, which these Nations bare against the Israelites, for dispossessing them of their Country, for which they were hated, and all occa-

sions fought to worke revenge. If the Kingdome be divided, thats nothing but *Rehoboams* folly, and ill counsell of ill advised Courtiers: If Israel make warre on Iudah, or Iudah upon Israel, thats but policy to keepe downe one another, lest one should encroach upon both Kingdomes: If there be civill warres, thats thorough the factions of potent and ambitious States-men: If a Forreiner invade them, tis nothing but the pride of ambitious tyrants, that cannot be content with their owne, but seecke after glory and greatnesse in the ruine of other Kingdomes. Yea if a *Salmanassar* or *Nebuchadnezzar* carry them away captive out of their land, though they may thinke in the generall, that God is not well pleased with them, yet they would resolve these effects into other causes, more proper, as they conceive; 'Twas weaknesse in their Kings degenerating from their ancient valour, want of good confederates, or good counsellors, of skilfull and trusty commanders, of hardy souldiers, they were over-borne by multitude; and these, or some thing like these, were the cause of this misfortune: but of their sinnes, they thinke not of that matter. Many there were, no doubt, who judged better touching the successe of Civill and Ecclesiasticall affaires, whose eyes God had opened to discern the equall dependance between the sinnes and the punishments of the present age wherein they lived: but for the generality of the State, their thoughts went another way after worldly and politicke reasons. Which was the cause that being so often smitten, yet they returned not to God that smote them, because they were ignorant of their sins, for which he smote them. Thence in many grievous calamities of the State, they did what they could by all politick\* means to uphold the ruines thereof; but yet there was no reformation at all of the horrible corruptions of Gods pure Religion. This they looked not after, as if all had bene well on that side; whereas indeed the maine cracke which threatned the downefall of that glorious state, was not in the rooffe, or sides of the building, barely in the Lawes and

\* *Hol. 5. 13. &  
7. 11.  
[They call to  
Egypt, they goe  
so Aflaw.]*

and Civill government: but in that onely strong pillar, whereupon all rested, *viz.* Religion, now rent and shivered in peeces. Had we a history of those times of the Jewish state, compiled by Jewish Politicians living then, and relating unto us the same publike events, which wee finde recorded in Scriptures, it would quickly appeare by the comparifon, that God judged otherwise of the causes of those things, than the State then did. Those stories would be like unto these written in latter ages, touching Christian Common-wealths, where Church and State are put asunder, as having little dependance one upon another; All notable events, prosperous or unhappy, the rising or decay of states, or great men in the state, &c. are curiously enquired into, all counsells and circumstances scanned and censured; but for Religion, what entercourse it hath with such events, there is scarce so much as a glance that way. So blinde and earthly is every man, in discerning aright of Gods judgements, and the course of his government over all humane affaires. Wherefore, that man may see his error in this point, God hath beene pleased by revelation from heaven, to make knowne unto him the chiefe cause of such calamities, as come upon States and Kingdomes professing true Religion. For which purpose, God raised up Prophets from time to time, to put the Jewes in remembrance of that which otherwise they would not have thought of, *viz.* that for their abominable corruptions in Gods worship, and other sinnes proceeding thence, they were thus plagued. These men cryed out loud enough to be heard, saying, as it is 2. King. 17. 13. [*Turne from your evil waies, and keepe my commandements and my statutes.*] But then, as now, the poore Prophets preached to little purpose; they might talke till they were weary, few men regarded what they said. Wherefore God hath caused their Sermons, and the Stories of their times, to be recorded in everlasting monuments, that all ages of the world may take notice of the true cause of Gods judgements. Wherein we see that God lets passe, as scarce worth the naming,

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all civill considerations, and brings all the prosperity or adversity of Church or State unto this head, *viz.* the Neglect or Regard had unto Religion and Iustice.

The children of Israel did wickedly in the sight of the Lord, they served *Baal* and the gods of the Nations, they forsooke the Lord, they walked not in his statutes, these be the reasons, for which matters goe ill with them, as we may finde it at large expressed, *Judg. 2. & 2. King. 17. & 2. Chron. 36.* Yea in this matter God gave unto them a generall rule, whereby to rectifie their judgement, and ours in the like case, in the 29. of *Deut.* Where *Moses* tells them, that when their posterity, or the stranger from a far land should see the plagues of the Iewes countrey, and the diseases thereof, wherewith the Lord should smite it, they would aske after the reason of it, and say [*Wherefore hath the Lord done thus unto this land? what meaneth the beating of this great anger?*] The answer followes. [*Then men shall say, because they have forsaken the Covenant of the Lord God of their fathers, which hee made with them when hee brought them forth out of the land of Egypt. For they went and served other gods, and worshipped them: gods whom they knew not, and whom he had not given unto them. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this booke.*] *vers. 14. 15. 16. 17.* According to this observation we may judge of the state of the Christian Church, ruinated in the East by Saracens and Turkes, overrun in the West by Goths, Vandals, and other Northren nations, then when pure Religion was corrupted by Sects & Heresies, by superstitious abuses brought into the worship of God, especially into the Sacrament, more and more polluted by abominable vanities, by pride and contention among the Bishops, by negligence in the inferior Clergy, by turning Religion into regular hypocrisie, each one serving God after the statutes of *Ahab*, and decrees of the house of *Omri*, I meane, after the rule of his new devised order, but not according to that rule prescribed in the Word, whereby alone all must walke that looke for peace upon

upon themselves and the Israel of God. When thus by superstition, profanenesse, impiety, and all filthy corruptions in doctrine and manners, the name of Christian became even to be a dishonour unto Christ, God dealt with them as before he had done with the Jewish Church, delivering them over into the hands of cruell enemies, who vexed and spoyled them on every side. But what shall wee say unto Churches reformed and purged from the leaven of such corruptions? may we apply this rule unto them? Yea wee must even in these daies of distresse and trouble, wherein God dasheth the nations of the earth together, breaking them one upon another like earthen vessels. Now that the Kingdomes of the earth are shaken, and the Church of God persecuted and afflicted with fire, sword, and desolation; We that are yet but passengers, going on in quiet by the way, cannot but behold and bewaile her sorrow, which sitteth upon the ground, weeping sore in the night for these miseries that are come upon her. Oh that our heads were full of water, and our eyes a fountaine of teares, that we also could weep day and night for the slaine of the daughter of Zion! But now if we stand still and wonder, and enquire [*How doth the City sit solitary* Lam. 1. ver. 1. *that was full of people? how is she become a widow? shee that was great among the Nations, & a Princesse among the Provinces, how is shee become tributary?*] Heare what answer her selfewill make: [*The \* yoke of my transgressions is bound by* \* Ver. 14. *his hand, they are wreathed and come up upon my necke:*] therefore it followes, [*he hath made my strength to fall, the Lord hath delivered mee into their hands, from whom I am not able to rise up.*] And againe, [*\* The Lord is righteous, for I have* \* Ver. 8. *rebelled against his commandments: Heere I pray you all people, and behold my sorrow, my virgins and my young men are gone into captivity.*] And againe, [*\* Behold, O Lord, for I am* \* Ver. 10. *in distresse, my bowels are troubled, my heart is turned within me: For I have grievously rebelled.*] Yea this is it. Tis the finnes of a Church that kindle a fire in her palaces; Her finnes that sharpen her enemies sword to the slaughter,

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Lament. 1.

Her finnes that destroy her strong Hold, and make the rampart and the wall to lament and languish together. Let us not here cry out upon men, complaine upon Princes, blame we know not whom, nor for what; as if all had been well, had they done, or would they doe as we have contrived it: but lay we the blame where the fault is, and say we, That they be the finnes of the Church that kept good things from her, and brought evill upon her. And be we still sighing in silence, for tis the Lord hath done this; even he hath done that which he had devised; he hath covered the daughter of Zion with a cloud in his anger, and cast downe from heaven to earth the beauty of Israel. Indeede Reformation is a glorious name; a Church reformed and restored unto purity of doctrine and discipline, is a glorious society. But its one thing to have Gods pure worship established by Law, another thing to have it settled in mens hearts, and observed in their practice. The doctrine of a Church may be pure, the Sacraments rightly administred, the government duely ordered; and yet God may be highly dishonoured by that Church, when that which is well appointed is not yet well used. This is haply the Corinthians case here in the Text; they did not, for ought we can prove, pervert the Institution of the Sacrament, adding or omitting any thing materiall to the essence thereof: but yet they displeased God in the celebration of it, because they observed the outward forme, but with irreligious and gracelesse hearts, making to themselves no spirituall benefit at all. So is it with any Church wherein purity of Doctrine, Sacraments, and Discipline is maintained, but this forme of godlinesse is without the power of it, no fruits thereof appearing in mens obedience unto the Gospell. I speake not this to accuse our brethren, but to warne our selves. They feele the smart, and no doubt, doe know their finnes. Our duty is to pray for them, that God would speake peace to his people in their affliction, and restore unto them joy of heart for the daies of mourning which they have seen. Well, lets pitie them,  
and



and looke we to our selves, whose priviledges and blessings are as many as theirs, and our sinnes haply more. Be we instant in prayer, that God will pardon the deformities of our reformed Church; I meane, the neglect of his Worship, the contempt of his Word, the scorning of his Ministers, the profanation of the Sacraments, the despising of government, the schismes and discords amongst us, the profanenesse of mens lives, the Infidelity, Atheisme, Pride, Intemperance, Injustice, with such corruptions as disgrace Christian Religion, discredit our most Christian Church, dishonour God, and provoke his wrath against the Land. Tis not the power of an enemy, the conspiracy of Iesuites, the malice of hell that shall endanger us, if our sinnes doe not fight more powerfully against us, than the force or craft of any adversary. Spare then O God thy people, and be mercifull to the iniquities of the remnant of thine heritage. Pardon our sins and helpe us graciously. So shall thy blessing alwaies continue upon the head of thine anointed, thy favour upon his posterity, thy peace upon this Church, and prosperity upon thy people. I have but one word more to say, and I have done; and that is,

*Vse 2.* For exhortation, that we would put in practice what wee know touching this point. Profanenesse in matters of Gods worship bring temporall and eternall punishments upon a man. Apply this to that condition wherein thou art, whether adversity or prosperity. If affliction be upon thee, on thy body, thy soule, thy name, thy estate, thy friends, come to scrutinie & make search where and what thy sinne is. Say with thy selfe, Doe not I neglect some parts of Gods worship? doe I not use others carelesly? Where thou findest the fault, repent of it, amend it speedily, and so God will remove his rod from thee, and in due time make thy path prosperous. But if they be so already, and thou desirest to have thy peace continued unto thee, here learne the way to enjoy comforts, and prevent many sorrowes. Attend diligently unto the worship of God, do not slubber it over, doe him service, and doe it faithfully.

elsetis no service but sloath. Hear the Word, but attentively, and mixe it with faith; pray, but fervently; fast, but unloose the bonds of wickednesse; receive the Sacrament, but fruitfully. Doe not these things as common busineses, goe not to Church as thou wouldest goe to thy chamber, preach not, nor heare a Sermon as thou wouldest doe an Oration, pray not to God as thou wouldest speake to a man, come not to the Lords Table as to an ordinary repast. Put on other affections and thoughts in sacred, than thou doest in civill busineses: advise thy selfe before thou meddle with them; in doing of them stirre up thy heart to a regard of God with whom thou hast to doe; of thy soule, whose well or ill fare depends much upon these things. Know that it is no light matter to mocke God to his face, to come before him with the body, and draw neere with the lippes, but turne from him in thy heart, to make a shew of regarding him, but indeed to sleight him. Remember *Salomons* rule, [*Take heed to thy foote, &c.*] *Eccles. 5. 1.* when thou goest to the House of God, *i.e.* to performe any worship to him, take heed to thy footing, be advised whereabouts thou goest, [*and be more neere to heare,*] that is, to obey Gods will declared unto thee in his Word, [*than to offer the sacrifice of fooles,*] *i.e.* to observe the ceremonie and outward worship, without obedience and inward grace; as fooles doe, who thinke by such service they please God, whereas in so doing, they doe evill and sorely offend him. Only this spirituall service in faith and obedience is acceptable; all other without this is vaine, neither pleaseth God nor profits us. This doing wee shall have good prosperity, providing well for our comfort in this life, in the escape of many evils that profanenesse would bring on us, and also for our happinesse in the world to come.

Thus much be spoken touching the punishment of the sinne of Vnworthy receiving; namely, that by so doing men runne them into hazzard of temporall and eternall judgements, in this 29. verse. I now proceed unto the 30. verse, wherein the Apostle shewes unto the Corinthians the

the danger of their profanation of the Sacrament, by a particular instance of their present miserable condition, wherein they now were by reason of such their offence. What hee had spoken generally touching all unworthy Communicants, that they eate and drinke damnation unto themselves, he declares to be most true in a reall experiment among themselves, in the words of the 30. verse.

[For this cause, many among you are weak, and sicke, and many sleepe.]

They need not looke farre for a prooffe, let them but turne home their eyes upon themselves, they might see apparant markes of Gods anger against them, for their sinfull abuse of the blessed Sacrament. The weak and sickly bodies, the dead carkases of so many amongst them, were witnesses sufficient that God was highly displeased at them for profaning his holy Table. The words fall into two parts. First, a Cause [For this cause] *διὰ τούτου*, for this matter; namely, a sinne before mentioned, for not discerning the Lords Body in the Sacrament. Secondly, an effect, and that is a particular punishment, described 1. by the persons upon whom tis inflicted, The Corinthians; and that not one or two, but many there were that suffered it [Many among you, &c.] 2. by the qualities and degrees of this punishment, tis Bodily, upon the outward man, in three degrees, Weaknesses, Sickneses, and Death. [Many are weak] (*ἀδυνάμεις*) and sicke (*ἀσθενεῖς*) and many sleepe (*κοιμῶνται*) i. e. are dead. Of these briefly and plainly.

[For this cause.] The Apostle here admonisheth them of that, which of themselves they would not easily have thought of. God punisheth them; yet still they profane the Sacrament; and why? they are not aware that those plagues were sent of God for that their sin. Therefore the Apostle points out unto them the true cause of all their misery, [For this cause] saith he, are yee punished; whatever else they might vainely imagine, twas their abuse of the Lords Supper that drew on all that mischiefe. To teach us, That

[Many men are punished, who yet are ignorant of the cause why they are punished.]

Naturally we are all children of darknesse, and, like men in the darke, wee know not by whom nor wherefore wee are smitten. When God strikes us for sinne, Satan deals with us as the Iewes with Christ, blindfold him, and then bid him prophesie who smote him. So in afflictions, wee commonly grope as blinde men, ghesing at this cause, and that, but seldom fastening on the right. It is the great unhappinesse of our ignorant and corrupted mindes, never to know aright our friends or our foes; and tis the policy of Satan to delude our judgements by carnall reasoning, that when God afflicts us to bring us to repentance, wee should yet then doe more and more wickedly, by not seeing nor amending the sinne for which wee are punished; that so by sinne we might be brought into misery, and by misery our sinne might be yet increased. This note serves us unto a double use:

1. To let us vnderstand, what, among other, is one true cause of mens Vnprofitablenesse under the afflicting hand of God. Hence their murmuring, and impatience, and want of reformation, because they do not rightly discern the cause, wherefore this or that punishment lies upon them. Creatures accustomed unto darknesse, are of all other most fierce and furious; as beasts of prey: so men abiding in the darknesse of corrupted nature, have brutish and fell affections, full of rage and wrathfulnesse, when they are provokt by any smart and paine, they fly upon God, and man, and all that comes next to hand, hoping to rid themselves of their afflictions, not by a reformation, but by revenge. But when once such men are brought forth into the light, they grow tamer; then they see the foulness of their offences, how much evill they have done, yet how little they suffer in comparison; whence they truly judge, that tis unreasonable to murmur against God, who hath so great reason to chastise them.

2. To teach us what just cause there is, that we should be

be corrected of God, to the end, wee may come to the knowledge of our selves. Indeeede corrections of themselves cannot doe this; tis the Word and Instruction that brings us to knowledge of our estates. But ordinarily instructions pierce not, till corrections have sharpened them. A man that lives at peace and hearts ease, is apt to passe by rebukes with very little notice of them, perhaps with contempt, because he judgeth himselfe well: but when chastisements have softened the heart, and awakened the conscience, then rebukes have a keener edge, and they wound deeply. Wherefore Salomon saith excellently, *Prov. 6. 23. [The commandment is a lanterne, and instruction a light: and corrections with instruction are the way of life.]* Instructions are the light that guides us in the way; but corrections, joyned with them, doe quicken our eye-sight, and make us heedfull to follow the directions of the Word. It is with man in this case, as with dogges and other unreasonable creatures, (for every man borne, is, as *Iob* speaks, like a wilde Assc colt) which when they are punished for any fault, wee usually bring them unto the sight of that thing, wherein they have done it, else they le never amend it. Such is our dulnesse in discerning of our faults, that we seldome acknowledge and amend them, till correction have made us looke about us, and learne that which instruction alone could not teach us. [*It is good for mee, saith Psal. 119. 71.* the Prophet David, *that I have bene afflicted, that I might learne thy Law.*] Had hee not been taught it before? Yes, but *Vexatio dat Intellectum*, Adversity was a better School-master than Instruction, and that makes him now to heed, what before hee attended not. Wherefore when Gods hand is any time heavie upon us, let this be our first care, that [*Every one know the plague in his owne heart,*] as Salomon speaks, *1. King 8. 38.* This knowledge of the sinne is the first step to repentance, and that is the only way to escape the punishment. Let us imitate the Church in the third Chapt. of the *Lamentations*, first lay downe this as a generall conclusion, That sinne brings affliction, [*Wherefore doth a living*

living man complain, a man for the punishment of his sinnes? ] verſ. 39. Thence goe to a particular application to our ſelves, entering into a ſerious conſideration of our owne waies, to finde the ſinne for which we are afflicted, [*Let us ſearch and try our waies, and turne againe unto the Lord. Let us liſt up our heart with our hands unto God in the heavens. Wee have tranſgreſſed, and have rebelled, and thou haſt not pardoned, &c.*] verſ. 40. 41. 42. Without this courſe obſerved, there is nothing to be expected from a man in affliction and miſery, but only ſullen and unjuſt complaints, with ſtubborne continuance in his ſinne. He will blame God, and curſe men, cry out upon the malice of Satan, the malignity of the ſtarres, the unhappy concurrence of ſecond cauſes, hee will finde fault with all things, and that moſtly which is leaſt to be blamed, not conſidering meane while that his ſinne hath procured all this unto him. [*Why cryeſt thou in thine affliction?*] ſaith God to the Jewiſh Church, *Ier. 30. 15.* complaining bitterly of her miſerable eſtate, Why cryeſt thou? What doeſt thou complaine to no purpoſe? If thou wilt grieve at any thing grieve for thy ſinne, never looke to cure thy ſorrow till thy ſinne bee cured; for ſo it followes, [*Thy ſorrow is incurable for the multitude of thine iniquity: becauſe thy ſinnes were increaſed I have done theſe things unto thee.*] Now to avoide this miſchiefe, obſerve a few directions, which may help us to finde out our ſinne when we lie under puniſhment: they are theſe,

1. Diligent meditation in the Word, whereby wee ſhall learne what are the ſinnes that goe before ſuch and ſuch puniſhments; whereunto wee muſt joyne humble prayer unto God for wiſedome to diſcerne of our owne corrupt hearts and lives: that ſoby the light of the Word, and aſſiſtance of the Spirit, we may follow the ſearch till we finde out the malefactor. When the Iſraelites were beaten by the Cananites at Ai. and that they were ignorant for what offence that diſaſter happened to them, *Ieſhua* and the Elders betake them to faſting and prayer before the Arke. After that, God ſaith to *Ieſhua*, [*Get thee up, where-*



wherefore liest thou thus upon thy face? *Israel hath sinned.*] *Iosb.* 7.20.21. Twas *Achans* privie theft of execrable goods that had troubled all *Israel*: till that be expiated, God will not bee with them any longer. Let us doe the like when any unknowne sinne troubles us, when our bodies are distempered, our estates vexed, our consciences disquieted, and we know not well wherefore: Fall we downe before the Arke, go to the Word & Prayer, aske counsell of God, and hee shall discover unto us what is that *Achan*, what the secret accursed sinne that workes us all this woe.

2. Consider wee diligently the quality of the punishment it selfe; for the rule holds true very commonly, that God punisheth men in the same kinde wherein they offend. Whence it will be easie, by the punishment to judge of the sinne: If a Land be smitten with a famine of bread, is it not because plenty hath bred luxury? if with a famine of the Word, was it not because it was entertained with disobedience and contempt? if with poverty, tis because riches bred vices: if *David* defile his neighbours wife, so shall *Absolom* deale with his owne concubines; if he murder *Uriah*, so shall *Absolom* doe to *Amnon*, and seeke to doe the same to his father. Is a man vexed with disobedient children, tis likely himselfe was so to his owne parents? if friends be unfaithfull to thee, hast not thou bene so to thine? or hast thou not made flesh thine arme, and put more trust in them, than God? Is disgrace fallen upon thee, and wast thou not proud before? Doe thy gifts of minde or body decay, and is it not because thou art high minded, unthankfull to God, and scornfull of meaner men? In short, looke unto the punishment, and consider it duely; we shall commonly finde, that in the same, or some other kinde nearly proportionable, as we have done in sinning, so God hath done to us in punishing.

3. Observe advisedly the inditements, which at such a time thy conscience shall bring-in against thee. Conscience is a faithfull Register, and what ever drowsinesse may possesse it in times of peace, yet so soone as its netled and

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stung with the feare of approaching judgement, or the sense of present smart, it growes very clamorous, and will give us information touching our estate, both true enough and loud enough, if we list to heare and observe what it saith. If a storm be toward, the sea quickly foretokens it by its working, and change of colour. And in corrupt bodies, the least alteration of the weather, breeds a distemper in them. So doe all outward changes, whether felt or feared, worke strange alterations in the soule thats tainted with the guilt of any foule transgressions. Then be sinnes that were almost forgotten, all mustered up together, and brought to a fresh remembrance, as if done but yesterday: and if wee doe attentively marke what Conscience then pleads against us, we shall heare it ring in our eares such voices as these, *Lee, seest thou not judgement ready now to take hold on thee for such a sinne, at such a time committed? And thou beest remembered, once thou committedst such a secret abomination, now see God punisheth thee for it openly: So many yeares agoe such a villany was done by thee, now at last God hath met with thee for it.* Admirable is the worke of Conscience in this regard, and very remarkable in the brethren of *Ioseph*: They had sold their brother, and coufened their father, and all was hushed up for a long time. After they goe downe to Egypt; they are roughly vsed th re by their unknowne brother, imprisoned as Spies, no entreaties nor apologies will serue their turne. Now their sinne revives, and their brother *Ioseph* comes into their mindes; they cannot keepe it in, their traiterous and unmercifull usage of their poore brother, swels in their consciences, and bursts forth at their tongues: they cannot take so much time as till they be all in private, but even in *Iosephs* presence they must out with it, [*Wee have sinned against our brother, &c. — therefore is this trouble come upon us.*] *Gen.* 42. 21. So *Iob* in his elder yeares, when he fell into those great calamities, though a holy and good man, yet confesseth that he smarted for the sinnes of his youth. [*Thou wast bitter things against mee,*

and

*and makest mee to possesse the founes of my youth,*] saith hee, *Iob* 13. 26. Sinne may be soone committed, but tis not so soon forgotten: God remembers it, and Conscience registers it, and an hundred yeares after the fact done, a man may heare on't againe, to his woe and griefe.

By these three directions well observed, we may speedily attaine the knowledge of our sinne, for which, at any time, Gods punishing hand lies upon us: that so knowing where the disease lieth, we may with speedy successe apply the medicine of Repentance and true Reformation. And so much of this point. I goe forward.

[*For this cause many are weak.*] For the abuse of the Sacrament, in not discerning the Lords Body, God plagued them in their owne bodies with diseases and death. Hence the conclusion is, That

[The abuse of spirituall good things, causeth losse of bodily and temporall good things.]

This is agreeable to reason and equity, That where the greater good is despised, there men should be punished with deprivation of that good, which is lesse in worth, but more in their esteeme; to the end, that by the want of this, they might learne to have a better regard unto the other. They that abuse spirituall good things, will much more abuse corporall good things: wherefore God at once both prevents their sinne in these, by taking them away, and also punisheth their sinne in those, by such a deprivation of these. Besides, it is the nature of sinne, as it infects the soule, so it hurts the body, and all externall good things. Adams abuse of the forbidden fruit, brought destruction upon his soule, and death upon his body, and a curse upon all the world, which God had given him as his patrimony and inheritance. No lesse dangerous is the abuse of the commanded fruit (that we so call Iesus Christ, the Tree of Life) in the Sacrament. They that eate it unworthily, feed thereby both soule and body; they that profanely use it, bring destruction upon both. [Godliness, saith the Apostle, hath the promises of this life, and that which is

to come;] and therefore on the contrary, Vngodlinesse, hath the threatnings of both. [My sonne, let thine heart keepe my commandements,] saith *Salomon, Prov. 3. 1*. If he doe it, they shall bring him increase of daies, prosperity, favour in the sight of God and man, health to his navell, and marrow unto his bones, with abundance unto his barnes and winepresses, as it followes in the next verses of that Chapter. So on the other side, where God is disobeyed, his Word and Ordinances despised, there nothing thrives well, neither for body, nor name, nor goods, but sinne, like a blasting winde, makes all to wither, and fade away like a leafe. This may lesse us two things;

1. That if we would have our bodies and lives to be precious in Gods account, we learn our selves to make precious account of his service and holy ordinances. If wee contemne the sacred Body and Bloud of Christ, and make no reckoning of his death, it is but just with God to give up our vile and sinnefull bodies to bee as dung for the earth, that sickness should consume us, and the grave have dominion over us.

No marvell if we be left in bodily weaknesses, when we labour not to feele the strengthening power and comfort of the Sacrament in our soules. If we dishonour God in despising his Word, and Sacraments, and Ministers, tis equall that he should poure contempt upon us, and give up our names for a reproach upon earth. They onely can expect that God should have a tender regard of their lives, and health, and credit, and other good things they enjoy, who have themselves a dutifull respect of his glory, and doe with all thankfulnessse & good conscience, receive and use the favours and meanes of grace he bestowes on them.

2. This shewes the cause, why many times those that professe true Religion, fare worse than others, in regard of so many troubles and afflictions as betide them more than others. The reason is, because as the spirituall good things which God bestoweth on his Church, are greater than any other favours which he imparts unto other men; so is  
their

their abuse of them more highly displeasing unto God, than others contempt of more inferiour favours. But of this I have spoken largely upon the 29. verse, therefore I doe but name it now. To proceed,

[*Many among you are sicke, &c.*] *Many*: The sinne of profaning the Sacrament, was not a particular private sin of some one or few among the Corinthians; but it was a publike disorder, and a common fault of the greatest part. Now accordingly, the punishment lights not upon a few, here and there one; but upon *Many*: as there were many that had sinned. But yet touching the community of these judgements upon the Corinthian Church, it is to be noted, that they were not such judgements as came indifferently upon the City of Corinth. For then they might have replied, that these sicknesses and death came not upon them for their profanation of the Sacrament, seeing they lighted as well upon the rest of the Idolatrous Citizens. Wherefore as the sinne was peculiar unto the Christians that were in Corinth, so also were these punishments, in some speciall extraordinary manner, inflicted on them; whereby it appeared, that God singled them out in speciall for their foule profanation of his most holy worship. The practicall conclusion hence is, That

[Common sins, have common punishments.]

When the Ulcer is spread over the whole body, a Plaster is ill applied but unto one part. Where God comes to cure, he fits his medicine to the disease; and where hee comes to kill, his consuming wrath runnes so farre as doth the overflowing of iniquity in that place, wherewith hee hath to deale. If he be to punish a whole world, after hee hath provided for the safety of his Church, all the rest perishto the last man. If he be to destroy a Sodome, wherein there is not one righteous, they shall die every mothers sonne of them. This may teach us a twofold lesson:

1. That if we will escape from common plagues, we learne to live free from common sinnes. Let us not partake with others in their sinnes, lest wee also share with

them in their punishments. [*Flee out of the midst of Babel, and deliver every man his soule, be not destroyed in his iniquity,*] saith the Prophet *Ieremy*, Chapt 51.8. unto the Jewes residing at Babylon in Chaldea. [*Go out of her my people, that yee be not partakers of her sins, and that yee receive not of her plagues,*] saith the voice from heaven unto the godly, abiding in the mysticall Romish Babylon. Let us now follow this admonition, and withdraw our selves from amongst all ungodly persons in the world; not in place, for then we must goe out of the world: but in our love and practice of their wicked doings, that in nothing we have fellowship with the unfruitfull workes of darknesse. How shall we doe this, yee will say? The best way we can follow, is this, Learne to mourne for common sinnes, and so thou shalt be sure to live free from them. Put on that holy affection which was in *David*, Let thine eyes runne with rivers of waters, because men forsake Gods Law. Make not thy selfe sport with other mens sins; but when thou lookest on them, let thine eye breake thy heart with godly sorrow, for the Irreligious contempt of Gods Word and Worship, the pride, the excesse, the oppression, the swearing, the drunkennesse, that fills every corner of the Land. If there be any sparke of true love to the Church and State wherein thou livest, if any pity of the soules of thy brethren, let it grieve thy soule to see men poss madly unto destruction, and weepe in secret to see the measure of iniquity rising up to the brimme, to the hastening of destruction upon Church and State. Be a mourner in Zion, and so escape the punishment of the sinners in Zion; that when feare and confusion takes hold on them, thou maist be \* marked out to safety and deliverance. Other meanes to provide for thy welfare in common calamities, there is none at all. As for such as will continue to be as bad as the worst, and yet hope, by finenesse of wit and policy, to speed as well as the best, let such scornfull men, and mockers of Gods counsell, read with attention that excellent place, *Esa.* 38.14. & seq. Where they may see such their vaine confidence

*Psal.* 119.136.

\* *Ezek.* 9.4.5.6



confidence pulled downe to the dust, in the example of others that have likewise trusted to it, & bin confounded.

2. Wee learne hence what to judge of any Christian Church, when once corruptions grow common and overspreading all. If God begin once to take in hand to punish such a Church, will it be, thinke you, some light touch, and ealie affliction? Nay, *Flagellum inundans*, an overflowing scourge is then to be expected, a scourge that shall go thorough every quarter of the Church, to whip out from thence those that have polluted & defiled it by their abominations in every place. These Corinthians were but a poor handfull of people, newly drawn out of Gentilisme, in one no very great City, yet see how sharply the Lord deals with them for this one abuse of the Sacrament, Many of those, that in all were but a few, are severely punished for it. What then, and how sore will be the judgements of such Churches, which have flourished in largenesse of extent, abundance of peace, glorious light and liberty of the Gospell so long, wherein yet the fruits of Obedience, worthy of so unspeakable mercies, are not to be found? Judgement is already begun at the house of God, and we cannot but with bleeding hearts bewaile the wofull desolations come upon some, and the utter ruine threatened unto all forraine Churches. Oh my beloved brethren, let us pray daily and fervently, that the Lord would now say to his destroying Angell, It is sufficient, Hold now thy hand. That he would make wars to cease unto the ends of the earth, that hee would give peace to them his people, who want it, that he will continue peace to us his people, that yet enjoy it. That the cup of his furious indignation, whereof so many nations of the earth have beene made to drinke, may not passe over unto us; but the dregges thereof, if any remaine, may rather bee powred out upon the nations that know him not, nor call upon his Name: but amongst us for ever may his Gospell flourish, upon us be his peace and protection unto the worlds end. Amen, O Lord, for thy Son Christs sake. I come to the last words.

[Many

[*Many weak, & sick, & many sleep.*] Here is the punishment in the three degrees of it: 1. Weaknesses, *viz.* the first languishing of the body, and inclination unto diseases: 2. Sicknesses, the next degree, when diseases had fully seized on the body: 3. Death, the last degree and complement of both the former. Now of the two first degrees, which were the lesser evils, the Apostle saith, that *multi Multi*, Many were afflicted with them: but of the third, the greater evil, namely, Death, he alters the word, and saith, *nonnulli nonnulli*, *Satis multi*, not a few were dead, though not so many as weak and sicke. From this diversity in these punishments, observe we in the last place, That

[God in punishing man for sin, orders his punishments differently, according to the quality of the offence, and partly offending.]

Some finnes are of deeper dye than others, and require more washing to scoure them off. Some are like unto humours settled in the body, which require stronger potions to purge them out: others be, as some infirmities, newly fallen upon the body, which are cured by medicines of weaker ingredients.

As when men have made a bargain, men will have earnest, or so to confirme it; so is the Sacrament to confirme the Covenant.

**FINIS.**

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